

A

SERMON
PREACHED AT
PAVLS CROSSE

the 9. of February, being the
first Sunday in the Parliament, Anno Dom. 1588.

by RICHARD BANCROFT D. of Divinity,
and Chaplaine to the right Honourable
Sir Christopher Hatton Knight, Lord Chan-
cellour of England.

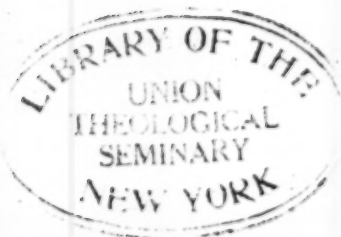
Wherein some things are
added, which then were omitted,
either through want of time or de-
fault in memory.

2 Tim. 2. 16

Stay prophane, and vaine babblings, for they will
unto more ungodlinesse. encrease

LONDON

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R. Bancroft. Decem. 7. 1637. *Ms. A. 1637.*

I Ioh. 4. 1.

*Dearly beloved, beleeve not every spirit,
but trie the spirits whether they bee of
God : For manie false Prophets are gone
out into the World.*



THESE words which I have
read unto you (right Hon.
and beloved in the Lord) do
divide themselves into three
parts : a Prohibition , *Be-
leeve not every spirit* : a
Commandement , *But trie
the spirits whether they be of
God* : and a Reason of them both , *Because many
false Prophets are gone out into the World.* Of these
three parts , the last in order is the first in na-
ture ; and the first is the last : and I meane to
proceed accordingly. First I will shew unto
you , that many false Prophets are gone out
into the World : Secondly, the triall of them

B

is

is to be considered of : which two poynts being well understood , the necessity of the prohibition will evidently appeare ; which is , that we ought not to beleeve every spirit.

Many false Prophets are gone out , &c.

In this first part I observe four things : the number of these Prophets , they are many : their qual'rie ; they are false : their going out , and the causes that move them so to do : and where they remaine , they are gone into the World.

The number of these Prophets.

Acts. 8.

Acts. 13.

Apos. 2.

2 Tim. 3.

1 Tim. 1.

2 Tim. 1.

3. Ioh. 1.

Acts. 5.

Aeneas.

As concerning the number of these Prophets, the Scriptures do name these : *Simon Magus, Elmas, Baryehu, the Nicholaites, Hymineus, Phileus, Alexander, Phigellus, Hermogenes, Diotrephes, Theudas, and Iudas of Galilee.* To whom also these may be added : *Ebion, Cerinthus, the Carpocratians, Simon of Galilee, Menander,* and divers others.

With these Prophets the Church was so troubled , and disquieted in St. *Iohns* time, that (as it seemed) some cared for no Spirit, Prophet, nor Doctrine : and some were so giddy-headed , that in a manner every spirit contented them , which caused the Apostle to use in effect these words : to the one sort, Beleeve not every spirit : and to the other, although you are not to beleeve every spirit, yet it is your duty to beleeve some spirit.

After the Apostles times, as it were out
of

of the ashes of these false Prophets, there grew, and sprong up so many other schismatikes, and heretikes: as *Ireneus*, *Tertullian*, *Epiphanius*, and *St. Augustine* do testifie, that the very name of CHRIST began to bee odious among the people: and as *Socrates* reporteth, the Socrates. Christians were mocked, and jested at upon publike stages, and in their common interludes.

Of the times in like manner wherein wee now live, the Apostle *St. Paul* did prophesie, 1 Tim. 4. that there should bee many false Prophets: and wee do see his sayings therein to bee fulfilled by the number of such Prophets as now remaine amongst us: *Arrians*, *Donatists*, *Papists*, *Libertines*, *Anabaptists*, the Family of love, and sundry other (I know not of what opinion) so many sectaries, and schismatikes, as that in very deed divers do revolt daily to Papistry, many are become meerly Atheists, and the best do stand in some sort at a gaze.

So as all the complaints which in times past have beene made hereof, may trulie bee applied to these our daies wherein wee now live; *Vos Christiani dissidetis inter vos & tot sectas habetis: quæ licet omnes Christianismi titulum* Clem. Stromat. lib. 7. *sibi vendicent, tamen alia aliam execratur & condemnat. Quare vestra religio vera non est, nec à Deo originem ducit.* Yee Protestants say the Papists (as *Clemens Alexandrinus* noteth some others to have said upon the like occasion)

ye differ amongst your selves, and maintaine so many sects: which sects notwithstanding they all claime the title of Christian Religion, yet one of them curseth, and condemneth another: and therefore your Religion is not true, nor hath her beginning or ground from GOD.

*Chrys. in alt.
Homil. 33.*

And Chrysostome of the Atheists; *Veni gentilis & dicis, vellem fieri Christianum: Sed nescio cui adhaream. Multa inter vos sunt pugnae, seditiones & tumultus. Nescio quod dogma eligam, quod praferam.* The Infidell, and Heathen commeth, and saith, I would bee a Christian man, but I know not whom I should follow: there is much strife, dissension, and trouble amongst you: I can not tell what Doctrine to chuse to set before other: *Nam singuli dicunt; ego verum dico:* for every one saith, I speake the truth.

*Melanct.
resp. ad
Staphyl.*

The best amongst us in like manner I feare are come to the same passe that they were at in Melancthons time, who complained as hee writeth in this sort; *Quos fugiamus habemus, quos sequamur non intelligimus:* Wee understand whom to avoid (meaning the Papists) but as yet whom to follow wee know not. GOD for his mercies sake remoove this great stumbling blocke from amongst us: even as hee shall see it to bee most expedient for his Church.

*The qualitie of these
Prophets*

Now of the qualitie of those Prophets: they are false: false in Doctrine, and false

in conuersation, In respect of their Doctrine, they are called in the Scriptures Spirits of error, seducers, deceivers, juglers, authors of diuers sects, false speakers, and the children of the Diuell; who is the father of all falshood.

In respect of their conuersation they are said to bee humble, and lowlie in outward shew, but yet of nature verie contentions, and unquiet, doting about questions, and strife of words: whereof commeth envie, strife, railings: and euill surmisings. Their mouths do speake proud things, and swelling words of vanitie: likewise dangerous things. They are bold, and stand in their owne conceit: they despise government, and feare not to speake euill of them that are in dignitie, and authoritie; whereas the Angels which are greater both in power, and might give not railing judgement against them before the Lord. They are Libellers, and do speake euill of those things which they know not. They are bolder in avouching their untruths, and in depraving their superiours, than *Michael* the Archangell durst be when hee strove against the Diuell.

In both these respects they are resembled in the Scriptures, and in the ancient Fathers unto diuers things; as unto painted wals, and Sepulchers, because they are hypocrites: 10 Trees which have nothing but leaves, because they are fruitlesse: to the Mer-maides

1 Tim. 4.

2 Iohn.

Col. 2.

2 Tim. 3.

2 Tim. 3.

1 Tim. 4.

1 Iohn 4.

Col. 2.

1 Tim. 6.

Iude.

2 Peter. 2.

Iude

Mat. 23.

Luke 11.

Iust. Mart.

because they hide their errors under their counterfeits, and faire speeches : to *Helena*, of Greece, for that they move as great contention in the Church as shee did troubles betwixt the *Grecians*, and the *Trojans* : to the diseases called the Leprosie, and the Cancer, in that their corruption taketh deepe roote, and spreadeth so farre : to a Serpent that is lapped up together, because they have many windings, and contradictions : to the Fish named a Cuttle, for that they infect men with their blacke, and slanderous calumniation : to Snakes or Adders, *The payson of Aspes being under their lips* : to the Viper, because they regard not to wound, and destroy their mother the Church : to Tygers, and Lions, for that they are very cruell, and fierce : and to diverse other such things as ought to make them odious to all that love the truth.

2 Tim. 3.
Rom. 13.

Of these false Prophets some indeavour to seduce the godly under pretence of dreames, and Revelations : especially the popish Priestes, and Prophets. For proving of their reall presence, and purgatorie, as it appeareth most manifestlie in divers of their Bookes : but especially touching purgatorie in *Dionysius* the Carthusian ; *De quatuor novissimis*.

Dionysius

Vnto these I might adde the holie Maide of *Lisbone*, who did prophesie this last yeere (if the report bee true) that the invincible Navy of the *Spaniards* should no sooner approach the

the Coast of England, but that presently all English mens hearts should faile them, and the Spaniards obtaine the Victory. I pray God that all Prophetes, and attempts against England have never better successe then these of late have had.

There are other false Prophets in like manner so termed, because they do apply the sayings of the true Prophets unto a false end, and purpose: as those in the Apostles times who tooke upon them to set downe peremptorie the certaine time of the Day of judgment. Such there are also in these daies: especially *Brocard the Italian*, who expoundeth the Prophetes of *Esay*, *Ezechiell*, and the rest touching the overthrow of *Ierusalem*, *Egypt*, *Tyre*, *Sidon*, and *Babylon* with their Kings, and Rulers to bee understood of the destruction of *Anwarpe*, *Paris*, the Prince of *Orange*, the Prince of *Conde*, and others both noble Men, and famous Cities in these last daies.

*Darius in
prolego. in 12
Proph. cap 3.*

Of this number I may very well account the late obstinate heretike *Francis Ket*, who was within these two Months burnt at *Norwiche*. All the places in the Prophets which did describe the spirituall Kingdome of *CHRIST*, he applied to the materiall restauration of the earthly *Ierusalem*: affirming that as many as would be saved, must go, and dwell there in the Land of *Chanaan*.

Another of this sort (whose Booke I have,
written

written with his owne hand) endevoareth to proove out of the Prophets, that ELIZABETH now Queene of England is ordained of GOD to be Queene of *Ierusalem*: even as the Anabaptists long since dreamed of *John Bocaldm* of *Leiden*, whom as *Bullinger* noteth, they crowned King of *Ierusalem*.

Contr. Anat.

Lastly they are to be reckoned amongst the number of these false Prophets, who do pervert the meaning of the Scriptures for the maintenance, and defence of any false Doctrine, schisme, or heresie. Heereof you know I might give you many examples: I pray you beare with me if I set downe one as strange in my opinion, as any is to be found in a matter of no greater importance.

The name of false Prophet I am content in diverse respects to suppress: the matter it selfe which I meane, standeth in this sort. There are very many now a daies, who do affirme that when CHRIST used these Words,
Math. 18. Dic ecclesie, he meant thereby to establish in the Church for ever the same plat, and forme of Ecclesiasticall government, to be erected in every Parish, which *Moses* by *Iehoes* counsell appointed in mount *Sinay*: and which afterward the *Jewes* did imitate in their particular synagogs.

The certain
forme of Ec-
clesiast. govern.

They had (say these men) in their synagogs their Priests, we must have in every Parish our pastors: they their Levites, we our Doctors: they their rulers of their synagogs, wee our elders:

elders : they their Leviticall treasurers, we our Deacons.

This forme of government they call the Tabernacle which G^od hath appointed, the glory of God, and of his Sonne I^hesu^s CHRIST, the presence of God, the place which he hath chosen to put his name there, the Court of the L^or^d, and the shining forth of G^od's glory. Where this Ecclesiasticall synode is not erected, they say G^od's ordinance is not performed : the office of C^HRIST as he is a King is not acknowledged : in effect that without this government we can never attaine to a right, and true feeling of Christian Religion, but are to be reckoned amongst those who are accounted to say of C^HRIST as is in Luke, *Wee will not have this man to raigne over us.*

And their conclusion upon this poynt against all that do withstand their Governement is this, according as it likewise followeth in the same place : *Those mine enemies which would not that I should Reigne over them, bring hither, and Slay them before mee.* Demonstra.
of Disciplin.

Heere you see there is great vehemencie used, and very sharpe applications are urged, A man would thinke that if the ground of this government were not more cleere then the Sunne, and so determined of by all the godly, and learned in the World ever since C^HRIST'S

C

time

time, they could never be halfe so resolute or earnest.

But heerein they passe indeede the measure of a modest mans conceite. For there was never ancient Father since the Apostles times, were he never so learned or studious of the truth: there was never particular Church, Councell or Synode, or any man of judgment that ever lived till these latter times (as I thinke, and I have taken paines for the search thereof) that did ever so expound, and interpret that place: or that ever did so much as once dreame of any such meaning.

T. C. Besides, it is most manifest that there hath beene a diverse government from this used in the Church ever since the Apostles times: and these men themselves confesse that long before the Councell of Nice this their government began greatly to decay: and that since the sayd Councell it was never heard of in Christendome untill these their times.

A very strange matter if it were true, that CHRIST should erect a forme of government for the ruling of his Church to continue from his departure out of the World untill his comming againe: and that the same should never be once thought of or put in practise for the space of 1500. yeeres, or at the least (to take them at the best) that the government, and Kingdome of CHRIST should then

then be overthrowne, when by all mens confessions the Divinity of his person, the vertue of his Priest hood, the power of his office as he is a Prophet, and the honour of his kingly authority, was so godly, so learnedly, and so mightily established against the *Arrians*, in the councell of Nice, as that the confession of the Christian Faith then set forth, hath ever since without contradiction beene received in the Church.

Council Nice.

So as for mine owne part I cannot choose but account these Interpreters to be in truth perversers of CHRISTs meaning: and do holde them among the number of those of whom *Tertullian* speaking saith: *Cædem scripturarum facium ad materiam suam*: They murder the Scriptures to serve their owne purpose. And thus of their qualities.

Tertul. de præscrip ad vers. heret.

Manie false Prophets are gone out. Are gone out, that is, are manifest. Before they lay hid in the Church, but now by their schismes they have made themselves known. They departed from the congregations of the faithfull accounting them ungodly: and have gathered to themselves companions agreeable to their owne humors: which they only esteeme for the Churches of God.

Falſe Prophets gone out.

Thus all heretikes, and schismatikes have done from the beginning, wherein they are greatly to be wondred at. For this hath ever beene reckoned a most certaine ground, and principle in Religion, that the Church

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which maintaineth without error the Faith of CHRIST, which holdeth the true Doctrine of the Gospel in matters necessary to salvation, and preacheth the same; which retaineth the lawfull use of those Sacraments onely which CHRIST hath appoynted, and which appointeth vice to be punished, and vertue to bee maintained; notwithstanding in some other respects, and in some poynts it have many blemishes, imperfections, nay divers, and sundry errors, is yet to be acknowledged for the mother of the faithfull, the House of GOD, the Atke of NOE, the Pillar of truth, and the Spouse of CHRIST. From which Church whosoever doth separate himselfe, he is to be reckoned a schismatike or an heretike.

J might bring very many testimonies out of the ancient Fathers to proove this principle: especially out of Saint *Augustine* against the Donasists; but J hold it needlesse. And yet for the better satisfaction of those which are of the new humour, J will trouble you with the judgment heerein of a man of the new reformation. *Daneus* handleth this poynt at large, and is flat of this opinion, that whosoever departeth from the Church for any imperfections or errors, which do not impugn nor overthrow the substance, and Articles of the Christian Faith, he is a schismatike: *Quia discedit ab eo cœtu, qui fundamentum veræ fidei verè retinet*: Because he departeth

Daneus 1.
sq. par. 3.
lib. 1. cap. 13

teth from that company, which truly retaineth the foundation of the true faith. And out of this Church, sayth he, *Nulla est salus*, there is no salvation.

Touching the causes why false Prophets with so great danger of their soules do depart from the Church : if we respect them as they are indeed, J can say nothing, but as it is contained in the old distinction ; They were in the Church, but they were not of the Church. Or as Saint Iohn sayth, ^{2 Ioh. 2} *They went out from us, because they were not of us : for if they had bene of us, they should have continued with us.* In the LORDS Barne there is contained both Wheate, and Chaffe. *Triticum non rapit ventus, nec arborem solida radice fundatam : sed inanes duntaxat paleas jactat tempestas* : The winde (sayth Saint Cyprian) carrieth not away the Wheate, nor overthroweth the Tree that is deeply rooted, but the light Chaffe onely is tossed, and carried away with the tempest : howbeit although in truth they depart from the Church, because they were not of the Church, yet there are certaine reasons whereby they are mooved so to do.

Martin affirmeth that there are so many schismes in the Church of England at this Day, because that Bishops will not suffer men to do as they list (for J can make no better sense of his discourse touching that matter) but for mine owne part J am not of his opi-

nion. For J finde in the ancient Fathers sundry other causes farre differing being truly applied, from those which *Martin* alledged. Of which causes if that which J have to say do haply displease any, let them not be offended with me, but rather blame themselves, and their owne demeanour, in that a man can scarcely speake any thing out of the saide godly fathers as touching the behaviour of the ancient heretikes, and schismatikes, but he shall seeme to point at, and describe the factions in these daies.

1.
Contempt
of B B.

There are many causes set downe by the said ancient fathers why so many false Prophets do goe out into the VVorld, but J will onely touch foure, whereof I find the contempt of Bishops especially to be one.

Epist. ad E. vagr.

Idem. in 1. Tit.

Idem. ad E. vagr.

Idem. cont. Lucife.

Ad Rogationem.

For unto them, as Saint *Ierome* sayth, ever since Saint *Markes* time the care of Church government hath beene committed. They had authority over the rest of the Ministry; *Ut schismatum semina tollerentur*: That the seede of schismes might be taken away. And againe, *Ne unusquisque ad se trahens Christi Ecclesiam rumperet*: Lest every one drawing to himselte by a severall way should rent in peeces the Church of CHRIST. For if Bishops had not that authority, *Tot in Ecclesiis efficeretur schismata quot Sacerdotes*: There would be as many schismes in the Church as there are Priests.

VVhich thing being observed before *Jerome*

romes

times time by Saint Cyprian : *Initia hereticorum & ortus atque conatus schismaticorum male cogitantium, hæc sunt, &c. Ut prapositionum superbo tumore contemnunt, Sic de Ecclesia receditur: sic altare prophanium foris collocatur: sic contra pacem Christi, & ordinationem atque unitatem Dei rebellatur.* The beginning of heretikes (sayth he), and the first springing up, and enterprife of schismaticiks thinking amisse, &c. groweth of this; that being puffed up with pride they contemne their governours. By this meanes men stray from the Church. Thus a prophane altar is placed without the doores: and thus they rebell against the peace of Christ, and the ordinance, and unity of G o d. And in another place : *Vnde schismata & hæreses oria sunt: nisi dum Episcopus qui unus est, & Ecclesie præest, superba quorundam presumptione contemnitur: & homo dignatione Dei honoratus ab indignis hominibus judicatur.* Whence do heresies, and schismes spring but of this, that Bishops having the government of the Churches in their severall Dioces (as Master Nowell sheweth at large against Dorman) are through the proud presumption of certaine contemned, and being men by G o d s approbation allowed, and honored, are of unworthy men judged. Thus yee see what the ancient, and godly fathers have thought in times past of the contempt of Bishops, let it prevaile now with you as it shall please God to worke in your harts:

Ad Papiam.

The

Ambition,
De utilitat.
credenai in
6. Iob.

The second cause why so many false Prophets are gone into the World, I finde to be ambition, or as *Augustine* saith, desire of glory: or as *Gregory* speaketh, desire of principality, not by such as are already advanced to any honour or authority, but rather by those who accounting themselves nothing inferiour to any of their superiors, do affect with greedines the like places, and preferments: the which if they misse one way, they labour to attaine them by another.

This will appeare very evidently unto those who shall consider the Histories of *Arrius* coveting the Bishopricke of Alexandria: of *Donatus* labouring to have been Bishop of Carthage: of *Novatus* desiring a Bishopricke in *Italy*: and of *Aerius* contending with one *Eustathius* for a Bishopricke in Pontus. These men affecting these honourable roomes, by receiving their severall foyles, when through ambition they could not get the places they looked for in the Church, they sought to attaine them in their particular synagogs. But the History of *Aerius* is most of all pertinent to this purpose. *Epiphanius* doth report it thus in effect.

Lib. 3. To n.
1 heres. 75.

The History
of *Aerius*.

Aerius, and *Eustathius* being schollers together in Pontus, and profiting in learning with like commendation, at the last did sue one against another for a Bishopricke there. *Eustathius* obtained it: *Aerius* is greatly offended. The Bishop seeking carefully how to content him, made him the Master of an Hospitall. But heere withall *Aerius* was not satisfied. The repulse he had taken greatly

ly tormenting him, upon a stomacke he gave over his Hospitall, and began to devise how to slander *Eustachius*: affirming him to be a proud man, and not the man he had beene taken for: that now he abounded too much in wealth, and was declined *Ad pecuniarum collectionem*, to hoording of mony. Thereupon he entred into a schisme, he departed from the Church, and having allured unto him a multitude of men, and women, he fell into many absurdities. That he might likewise, the rather (as he thought) pinch, and vex *Eustachius*, as also for the advancement of his owne credit: he affirmed himselfe (being but a Priest) to be equall in honour, and dignity with *Eustachius* a Bishop, and that there was no difference by the Word of God betwixt a Priest and a Bishop. He used for prooffe of these his assertions the very same arguments which now are used of those that maintaine his opinions: as that the Apostles sometimes writing to Priests, and Deacons, and somerimes to Bb. and Deacons, should thereby signifie, that a Bishop, and a Priest is all one. Which is an assertion (saith *Epiphanius*) *Stultitia plena*: full of folly. And thus you see what ambition accompanied with emulation wrought in *Aerius*.

The course of which History I have the rather at large noted unto you, because *Martin* would gladly have bene as subtrill to have deceived you, as he is malicious in depraving his superiours. Who taking upon him with *Aerius* to proove an equality in the ministry, and that there ought to be no difference betwixt a Bishop and a Priest, cometh at last to these words: *There was never any but*

D

Anachristian

Antichristian Popes, and popelings that ever claimed this authority (he meaneth the superiority which Bb. have over the Clergy) *especially when the matter was gainsaid, &c.*

Why? doth mans allowance or disallowance make a matter Antichristian or not Antichristian? Were they godly Bb. which claimed this authority, when it was not gainsaid, and are they become Antichristian Bb. for challenging the same, because some do mislike it? But that you may yet further see *Martins* boldnes (I might say cyther his malice or ignorance) it may please you to understand, what account was made in the Church of God in those daies of *Aerius* gainsayng, and impugning of the superiority of Bishops. For if then his opinion prevailed, the favorers of the same cause now have some what to boast of; but indeed it fell out far otherwise. For it appeareth in *Eusebians*, after due triall, and examination made by the learned fathers who then lived, of all his arguments, and sleights which he used for the prooffe of his assertions, that with a generall consent of the whole Church his opinions were overthrowne, and he himselfe persisting in them was condemned for an heretike. *St. Augustine* likewise beareth witnes here. of, who in his booke of Heresies ascribeth this to *Aerius* for one, in that he said; *Presbyterum ab Episcopo nulla differentia debere discerni*: That there ought to be no difference betwixt a Priest, and a Bishop.

Besides for all *Aerius* gainsayng, the most of the godly, the best learned, and the most zealous of the fathers, who spent themselves in the defence of Religion

Religion against such heretikes, and schismatikes as the Church of God did then abound, and flow withall; did themselves take upon them the offices of Bishops: and till this day there was never any but heretikes, and such lewd persons, who did account them antichristian.

There were as it seemeth, in *Chrysostomes* time such like men in behaviour towards Bishops, as we see many to be amongst our selves at this time: who being called before them as occasion required, did behave themselves in very proud, & disdainfull manner, in so much as thereby they were discerned to be very arrogant, and contemptuous heretikes; *Quilibet hereticus &c. loquens cum Pontifice, nec eum vocat Pontificem nec Archiepiscopum, nec religiosissimum, nec sanctum: sed quidam reverentia tua, sapientia tua, prudentia, tua, & nomina illi adducit communia eius negans auctoritatem. Diabolus hoc fecit cum Deo, &c.* Every heretike saith he, speaking with a Bishop doth neyther call him Bishop nor Archbishop, &c. But what by your reverence, your wisdom, your prudence, and he giveth him common names, thereby denying his authority. The divell so delt with God himselfe. And this of the second cause.

*Chrysost. in
Plab. 13.*

The third cause why many false Prophets go our into the World, *St. Augustine* noteth to be selfe-love. Selfe-love, saith he, did build the City of the divell. For herein is their chiefe vaunt, and glory (as *Bernard* saith) *Captant laudem de singularitate scientie*: to hunt after commendation by singularity of knowledge.

Selfe-love.

*De civit. Dei
lib. 14. ca. 28.*

*Serm. in
Cam. 65.*

And surely it is greatly to be marvelled at, into what dotting folly men may fall, who shall give over

Advers. he-
res. lib. 1. cap.
1.

themselves to follow this humour. *Irenæus* writeth, that some were so besotted with an opinion of themselves, that they accounted their owne writings to be Gospels: as we see now by the family of *Isa.* that have set out their *Evangelium regni*. Others reckoned their owne wisdom far greater then the Apostles. There were who termed themselves *gnosticks*, accounting themselves thereby ignorant of nothing.

August. The Manichees derived their name of *Manna*, because they held that whatsoever they taught was to be received at their hands as foode from Heaven.

Tertull. *Momanius* sayd, he was the comforter which *CHRIST* promised should leade the Church into all truth.

Clem. Alex. *Novatus* called himselfe *Moses*, and having a brother, he named him *Aaron*. *Simon Magus* affirmed sometimes that he was God the father, sometimes God the sonne, sometimes God the holy Ghost, and sometimes the power of God.

And hence it is, that the ancient Fathers have reckoned this dotage to be the very beginning, and fosterer of heretikes: *Initia hereticorum*, &c. The beginnings of heresies is (saith *Cyprian*) *Fit sibi placeant*: When men begin to please themselves.

In 13. Zach. For then (as *Ierome* noteth) whatsoever they conceive; *Vertunt in Idolum*; They make it an Idoll. And againe; *Avarus colit Mammona, & hereticus dogma quod finxit*: The covetous man worshippeth his mony, and the heretike his owne opinion.

They may rightly therefore be compared unto *Pigmalion*, who fell in love with an Image of his owne making: or to *Narcissus* that doted so greatly in beholding himselfe. These men if once they affirme any thing, they wil rather hazard

ward their lives than by revelling the same, impair
their reputation.

All edge againſt them the generall conſent of all
the ancient fathers, and they eſteeme it not a ruſh.
He is but of a meane conceite among them who will
ſinke to ſay (as Bernard noteth of Petrus Abailardus,
and his followers) *Omnes Patres ſciz. ego non ſic*: Je-
deed all the fathers are of this opinion, but I am
of another judgement. Of whom (ſaith Ber-
nard) *an non iuſtus oſ loquens talia ſuſtibus tan-
deretur, quam rationibus refelleretur*? Were it not
more agreeable to juſtice that the mouth of ſuch a
man ſhould by puniſhments be ſtopped then by
reaſons refelled? *Nomen omniũ in ſe merito pro-
vocat manus, cujus manus contra omnes*? Doth not
he worthily provoke all men to be againſt him,
who is himſelfe againſt all men? How this ſelfe-
love hath blinded many in theſe daies, there is
none of you my brethren who are ignorant of it.
God of his infinite mercy deliver us all from ſo dan-
gerous an enemy.

The fourth cauſe why many falſe Prophets are
gone out into the World, is ſaid to be covetouſnes:
whereof the Apoſtle ſpeaketh; when he ſaith of
ſome, that they teach things which they ought not
for filthy lukers ſake. Hereunto likewiſe the divell
had reſpect when he ſaid unto CHRIST, All
theſe will I give thee. It is written of Paulus
Samaſacenus that being allured with great hope
of preferment, which hee expected of Ze-
nobia the Queene of Arabia, he fell into thoſe
ſchiſmes, which after wrought his owne over-
throw.

4.
Covetous-
nes.
Tit. 1.

Mat. 4.

Throd. 2. lib.
barr. ſab

But I would to God this matter were not evident by experience amongst our selves. For I am fully of this opinion, that the hope which many men have conceived of the spoile of Bishops livings, of the subversion of cathedrall Churches, and of a havocke to be made of all the Churches revenues, is the chiefest, and most principall cause of the greatest schismes that we have at this day in our Church.

The Clergy
factious.
Discip Eccl.
Learned
discourset
The judge
to the
quest.

I would be loth to say thus much if I had not very apparant reason to lead me thereunto. For the better explanation whereof I have thought it good to divide the factious of our age into two sorts: the Clergy factious, and the lay factious. The Clergy factious do contend, that all the livings which now appertain to the Church, ought of right to be imployed for the maintenance of their presbyteries, and that rather then they should want the old spoile of the Abbies, and such religious houses should be restored againe unto their use: and in this course they are so earnest, as that in a supplication exhibited in the name of the communality to the high Court of Parleament 1585. they have set it downe as a resolute Doctrine, that things once dedicated to a sacred use, ought so to remaine by the Word of God for ever, and ought not to be converted to any private use.

The lay
factious.

The lay factious on the other side are of a far contrary opinion. For say they (as it appeareth in the late admonition to the people of England, as I conceive by the circumstances there noted) our preachers ought to conforme themselves to the example of CHRIST, and his Apostles. Their Master had not a house to put his head in. The Apostles

Apostles their predecessors had neither gold nor silver, possessions, riches, goods, nor revenues: and why then, should they being in gifts, and paines inferior unto them, have greater preferments in the World then they had? If they have a melle of portage, and a canvas dubler, may it not content them? Surely these advancements which they have do greatly hinder, and hurt them.

Even as though one should say unto you, my The Ana-
brethren of the poorer sort: these Gentlemen, and baptists.
wealthier sort of the laity do greatly abuse you: the children of God (you know) are heires of the World, and these things which the wicked have they enjoy by usurpation. The Earth is the Lords, and the fulnes thereof. You have an equall portion with the best in the Kingdome of God: and will you suffer this unequall distribution of these worldly benefits? Consider how in the Apostles time the faithfull had all things common. They came, and laid their goods at the Apostles feete, and division was thereof made according to every mans necessity. You can not but groane under the heavy burden which is layd upon you. Your land-lords dowering, and grinde your faces for the maintenance of their pride in apparell, their excesse in diet, their unnecessary pleasures, as gaming, keeping of Hawkes, and Dogs, and such like vanities. They enhance your rents, they take great fines, and do keepe you in very unchristian slavery, and bondage. Why do you not seeke for your better releefe to renew the use which was in the Apostles times? These great possessions, lands, and revenues, which the richer sort have in their hands, do (as you see) make them

them very proude, choake their zeale, hinder them in their vertuous proceedings, and will indeed (if order be not taken) mar, and undo them.

Now derely beloved unto you of all sorts, but especially to you of the richest, I pray you tell me how you like this Doctrine. Do you thinke it is true or meete to be taught? No surely it is not. The whole manner thereof is wholly Anabaptistcall, and tendeth to the destruction, and overthrow of all good rule, and government. And yet I tell you it may be urged with as great necessity against the laitie, as the other may against the Clergy: but in deede neyther the one or the other against eyther of them both truly. Mary it may be you desire to heare what the Clergy factious do answere for themselves, and in what good part they take their schollers liberality towards them. I warrant you they are not tonguetied on their owne behalfe, but finding their desire are bold enough to tell them of it.

The Clergy
factious of
the lay
factious.
Discipl. &c.

Whilest they heare us speake against Bb. and Cathedrall Churches (saith the authour of the Ecclesiasticall Discipline) it tickleth their eares, looking for the like prey they had before of Monasteries: yea they have in their harts devoured already the Churches inheritance. They care not for Religion, so they may get the spoile. They could be content to crucifie CHRIST, so they might have his garments. Our age is full of spoiling souldiers, and of wicked *Dionysians*, who will rob CHRIST of his golden coate, as neyther fit for him in winter nor summer. They are comorants, and seeke to fill the bottomlesse sacks of their

their greedy appetites. They do yawne after a prey, and would thereby to their perpetuall shame, purchase to themselves a field of blood.

And whereas you have already in your hands many impropriations, and other Church livings: they say that in keeping them you sinned against your owne consciences: that you ought to be so far from looking for any more, which doth now appertain to the Church, as that you rather ought to feare you lose not that you have already: especially seeing you waste the same in courtly bravery, and consume it with most sacrilegious impudency, and boldnes.

I have not used a word of mine owne herein, but have been a faithfull relator unto you, what the Clergy factious do thinke of their lay schollers. And is not then, deare breethren, the consideration hereof very pitifull unto you? The one sort you see would bring us to the government which was, as they say, in the Apostles times, but they would have the livings of these times: the other sort not caring so much for the sayd government, do greatly urge in the Ministry the Apostolicall poverty, to the intent that they might obtaine the prey, which they looke for. Whereby I doubt not, but it is manifest unto you; that covetousnes in them both hath thrust them into this schisme.

But yet a word or two more unto you the factious of the laity. I beseech you upon what grounds do you stand? Your own teachers seeing your fetches do utterly condemne you; and, for mine owne part I do not abuse you. It is therefore very meete,

E

and

Disput. Acet

and agreeable to the reputation which you desire, eyther for your vertue or for your religion; that before you proceed any further in your disclosed Maske, first you provide you of teachers for your warrant therein, lest otherwise you grow into hatred, as men for their commodity regarding neyther God nor the Word.

Nay in my opinion you ought to be ashamed to open your mouthes ever hereafter against the present government of the Church, and for the new platforme, untill you can be contented to be so far from coveting the goods of the Church, as that you are both willing, and ready to deliver out of your hands such spoiles, and preyes thereof, as you have already.

If I were urged, dearly beloved, to give my consent to the erection of these Presbyteries, which both the sorts of these men do seeme so earnestly to desire, I could be content (so that first they agreed who should have the present revenues of the Church) for some short time (untill they saw the mischiefe of them) to yeeld therein unto them. Almighty God grant unto them, and to every one of us such grace from above, as that we may not wilfully infringe his holy Commandment, prohibiting us to covet other mens goods: but with all thankfulness to satisfie our selves with those benefits which of his mercy he hath already bestowed upon us. And thus much of these four causes why so many false Prophets go out from the Church.

Where false
Prophets
remaine.
Dangers.

Now followeth the last poynt of the first part of my Text. *Many false Prophets are gone out into the*

the world. In the world, that is (as one obser-
yeth well upon this place.) they are now sponge
up in every corner amongst our selves, even in these
places wherein we live. *Relus sparsa in mistro uinere
periculis et venenis.* As dangers, and venome laid
in our waies to intrap, and infect us.

It had beene good for the Church, that when
false Prophets will needs separate themselves from
the Communion thereof, they would have gone
likewise, and have dwelt in some strange Coun-
tries, as *India*, *Africa*, or to the farthest parts of
Africa, where they might have delighted them-
selves in all sorts of novelties, and erected such
governments as should best have pleased their
fancies. But they will none of that, for as *Tertullian*
saith, *Illorum quis non propria edificia venit, sed
ex veritatis destructione*: Their workmanship riseth
not by their owne building, but by the overthrow
of the truth. And againe, *Nostri suffodiant ut sua
adificem*: They undermine our workes, that they
may erect their owne.

But indeed if they would be gone to dwell in
strange Counties, yet they could not be permit-
ted. For (as *St. Augustine* saith) where God doth
build his City, the diuell will haue another hard
by to confront it: or as an other writeth, where
Christ erecteth his Church, the diuell in the
same Church yarde will have his chappell. Where
Christ's Ministers doe sow the good, and pure seede
of truth, unity, and order, there the diuell doth
stir up his ministers by waies, and meades secret-
ly in corners to cast abroad their cockle, and dar-
nell of falshood, discords, and confusion. When

N. E.

De' prescrip.
ad verba.

Laiber.

De civit Dei Sathan (saith St. *Augustine*) saw his temples forsaken, and that his oracles were all put to silence; he cunningly devised for a new supply, to have always his ministers in or about the Church: *Qui sub vocabulo Christiano Doctrina resistere Christianis*: Who under a Christian name might resist the Christian Doctrine.

The causes why false Prophets are suffered to be in the World. True it is, that almighty God if it had stood with his good pleasure, could easily have brought it to passe in spite of the devill, that there should never have been any such false Prophets or heresies amongst us, But he saw it not to be expedient: for as the apostle saith, by his directions, there must be heresies in the Church: and that as the ancient fathers do note out of the Scriptures for three causes.

1 Cor. 11. First (as St. Paul sayth) *that they which are approved might be knowne*: or as *Tertullian* speaketh; *Vi siles habendo tentationem, habet etiam et probationem*: that faith by having temptation, might have also probation.

Enchirid. Secondly (saith St. *Augustine*) there must be heresies, because God doth see it more agreeable to his Wisdome; *Ex malis bona elicere quam nulla esse permittere*: To bring good out of evill, then at all to permit no evill.

The third reason hereof is this, that men might be driven thereby the rather to labour, and search for the finding out of the truth. To that end God permitted the *Iebusites* to dwell with his people, and to the like purpose *Scipio Nasica* dissuaded the league of peace betwixt the *Romans*, and the *Carthaginians*, lest thereby the *Romans* should grow to be slothful. Saint *Augustine* upon the 54. Psal. affirmeth, that the Doctrine

Doctrine of the Trinitie was never so fully handled by the Church, as when they were driven thereunto by the heresies of *Aerius*; nor of repentance, as when *Novatus* opposed himselfe against it: nor of Baptisme, as when the Donatists laboured to confirme their false opinions;

And againe, *Multi sensu Scripturarum luent, nec in eal. 97. afferuntur commodius, nisi quando hereticis respondendi cura: compellit*: Many sentences of Scriptures lie hid, and are not more profitably applied, then when men are compelled to answer heretikes.

Seeing then (dearely beloved) that there are many Prophets, and of false disposition, which through contempt of Ecclesiasticall government, through ambition, selfe love, and covetousnes have made a great schisme in the Church, and do continue amongst us for the triall of our faith, the glory of God, and that we might more carefully search out, and hold fast the truth: you see how necessary this exhortition of the Apostle is: *Dearely beloved, believe not every spirit, but try the spirits whether they be of God.* And thus much of the first part.

Try the spirits whether they be of God.

That which I have to say of this matter will be subject to slanderous tongues: I pray you therefore conceive me rightly, and do not pervert my meaning. Some forbid the children of God to prove any thing. Others command them to bee ever seeking, and proving of all things. But neither of them both in a right good sense, do deale therein as they ought to do. A meane course betwixt these two is, to be allowed of, and followed:

Two forms of erring spirits

The Sleights
of Popish
Spirits.

which is, that we proue somethings, and that we receive without curiosity some other things being already examined, proued, and tried to our hands.

The Popish false Prophets will suffer the people to try nothing, but do teach them wholly to depend upon them: and to that purpose they haue indeede three notable sleights.

First they forbid them the reading of the Scriptures. And the better to be obeyed therein, they will not permit the Scriptures to be translated into their vulgar tongue. Whereof it came to passe that the people were so easily seduced, and drawn from CHRIST to the Pope, from his merits, to the saints, and their owne merits, from his bloody sacrifice, whereby onely finnes are remitted, to their most dry, and fruitlesse sacrifice, from the spirituall food of his body, and blood, unto a carnall, and Capernaicall transubstantiation; from the calling upon his name, to the invocation of saints: and from their sure trust, and confidence in his death, to a vaine imagination of the vertue of their masses, pilgrimages, pardons, and I know not to what intolerable superstition, and Idolatry.

Against this their falshood, and very lewd dealing all those places of Scripture may be alledged, wherein we are commanded to search the Scriptures, *To proue all things, and to hold that which is good*: and likewise in this place to try, *and examine the spirits whether they be of God*.

To the like purpose an infinite number of places out of the ancient fathers may be applied (as you may finde them collected together by Doctor

Buckley

Archley in his answer to certaine reasons in the Preface of the Remish Testament) where they are very earnest upon this point. That all Christian men should read the Scriptures, buy unto themselves Bibles, and meditate continually upon the Word of God: so as thereby their eyes might be opened, their consciences comforted, their faith nourished, and their hopes lifted up to a full assurance of the promises therein contained.

The second shift which these false Prophets of the Romish Church do use, is this: Now that they perceive the Scriptures to be translated into the language almost of every Nation; and that the bookes are now so common in every mans hands, as that with their former devise they are no longer able to cover their nakednes: they labour with all their might to biddens to the fathers, to the councils, and to the Church of Rome, professing very deeply, that we must admit of no other sense of any place of the Scriptures, than the Romish Church shall be pleased to deliver unto us: according to the saying of *Hosius*; *Si quis habet interpretatorem Ecclesie Romanæ de loco aliquo scripturæ, etiamsi non sciat nec intelligat an et quomodo cum scripturæ verbis conveniat, tamen habet ipsi summe verbum Dei*: If a man have the exposition of the Church of Rome touching any place of Scripture, although he neither know nor understand, whether, and how it agreeth with the words of the Scripture, yet he hath the very Word of God.

*De expresso
Verbo Dei.*

To refell the grossenes of this absurd opinion, all that is very effectuall which is brought, to prove that the Church is inferiour to the Scriptures. Besides, we say that the fathers do in many points dissent

disfent amongst themselves : and their generall counsels have beene oftentimes repugnant one to another. But yet we joyne with them upon a nearer issue. Where the fathers do all agree together, we do not dislike them ; and for the first sowe generall counsels we allow, and approove them.

And hereof it commeth to passe, that we do the rather condemne many points of Popery, in that they have of latter daies broched, and taught us fundry very strange, & dangerous opinions: which as they are not to be found in the Scriptures; so are they repugnant as well to the fathers, as to all the foresaid generall counsels.

Whereupon ariseth their third shift. They will not sticke to confesse, that they teach many things now which are not to be proved eyther by the words of Scripture, fathers, or counsels. Many say they, if the Apostles, and fathers had lived in our times; they would have taught, and decreed, as we have done.

Epist. 2. ad
Bohemos.

For you must understand (saith Cardinal Cusanus) *Scripturas esse ad tempora aptatas, & varie intellectas, ita ut una tempore secundum currentem universalem ritum exponantur: mutato riuu aeternu sententia mutentur*: That the Scriptures are appointed to serve the time, and have divers understandings: so that at one time they may be expounded after the universall, common, and ordinary custome: and that the same custome being changed, the meaning of the Scriptures may likewise be changed. *Nam inelle. Eius scriptura currit cum praxi*: For the understanding of the Scriptures runneth with the practise of the Church: And therefore he commendeth that obedience

obedience to be most full and perfect which is without reason: that is, when a man obeyeth without requiring of any reason. *Sicut iumentum obedir domino* for: as a Horse is obedient to his master.

To refell these blasphemous assertions, all those authorities of Scripture are very materiall, wherein God is shewed to be immutable, and his Word an everlasting Word, and a Word of truth. Likewise those sentences of the fathers, wherein they appeale, as occasion serveth, to the Scriptures, accounting them as the very touchstone, and rule of all truth. Which could not be true, if (as the Papists say) they were like a nose of waxe, or a Sword of lead, that might be turned as a man list: or like to the Camelion that changeth his colours according to his seate: or as though the Scriptures were to yeeld to the fantasies of men: that as they changed their minds, being by nature mutable: so the Scriptures should change the sense, and meaning of God, who is not subject to any alteration or change. It were but a deceitfull touch-stone that would apply it selfe unto the gold smiths pleasure: and he that should trust it, were not unlike oft times for pure Gold to be deceived with Copper. The Lord open their eyes that they may see the grossenes of this their great sinne: or otherwise I can say nothing farther of them but that if needs they will be filthy, let them be filthy still.

Another sort of Prophets there are (you may in mine opinion call them false Prophets) who would have the people to be alwaies seeking, and searching: and those men (as well themselves as their followers) can never finde whereupon to rest.

Giddy Spirits.

Orat. 1.

Now they are carried hither, now thither. They are alwaies learning (as the Apostle sayth) but do never attaine to the truth. That which pleaseth them to day, displeaseth them to morrow: they read the Scriptures (as *Greg. Naz. writeth*) thereby *To arme their tongues, and that they may be eloquent against the truth.*

Orat. 2.

They will take upon them to be masters, before they deserve the name of schollers, and to be in the greatest matters of Gods Law; judges, being far unmeet to be called to the barre. *Si verbum passi sum subito proflui, summaque cum injuria recte tradita disceperunt*: If they catch but a word (saith *Gregory Nazian.*) they straight insult upon it, and with great injury they contemne those things which have bene rightly delivered unto them. They wring, and wrest the Scriptures according as they fantasie. It would pity a mans hart considering what paines they will take in quoting of places, to see how perversly they will apply them. And I greatly feare, except they take heed betimes, they will fall into the number of those, who (as *St. Peter* saith) *being unlearned indeed, and unstable, do wrest the Scriptures unto their owne destruction.*

2 Peter 3.

De prescrip.

adver. heret.

1 sag. par. 3.

lib. 3. cap. 43.

To repress therefore this boldnes, first I say with *Tertullian*, and then also (for other mens contentation) with *Daneus*, that it hath ever bene noted as a right property of heretikes, and schismatikes, alwaies to be beating this into their followers heads: *Search, examine, try, and seeke*: bringing them thereby into a great uncertainty whereupon they may insist: as also to a more ready conformity for the embracing of their opinions. For

as the said father sayth : *Qui credit quia credere debet* Tertull.
habet, Et aliud aliter putat in eaverequendum : in-
dicat sibi nihil se capere credidisse : quia credere videba-
tur : sed credere non credidisse. He that once be-
 leeveth those things that he ought to believe : and
 afterwards thinketh some other thing to be sought
 for in the same ; he sheweth himselfe that he did
 not beleve those things which he seemed to beleve
 or else that now he hath given over to beleve. *August.*

And therefore in this sense I say againe with *St.*
Augustine, Melior est fidei ignorantia, quam temeraria
scientia. Faithfull ignorance is better then rash
 knowledge. And with *Greg. Nazianzen* : It falleth
 not within the compasse of every mans understand-
 ing to determine ; and judge in matters of Religi-
 on : *Sed exercitiorum* : but of those who are well
 experienced, and exercised in them.

Greg. Nazianzen.

Which things considered ; together with our ex-
 perience of the presumption which is every where
 to be found in these daies : Very just occasion is
 given to all the godly to complaine with *St. Ierom* Hierom.
 in his Epistle ad *Paulinum* : Husbandmen, Dawbers,
 Smiths, Carpenters, woollsters, Fullers, and other
 men of such like occupations, *Absque Doctore non*
possunt esse quod cupiunt. They all are content to learne
 of their masters, *Quod medicorum est promittunt me-*
dici, etiam fabrilis fabri : Physitians deale with
 matters of phyicke, and men of trade with their
 owne occupations : *Sola scripturarum ars est quam*
sibi passim omnes vendicant : Onely the knowledge
 of the Scriptures is that which every man challeng-
 eth to be skilfull in. Learned, and unlearned they
 take upon them to write, *Hanc garrula anus, hanc*

delirum senex; hanc Sophista verbusus, hanc universi presumunt; lacerant, docent antequam discant. This art of the Scriptures the prating old woman, the doting old man, the brabbling sophister, and generally all men presume they have obtained it, when it is far otherwise: they teare it in peeces, and take upon them to teach it before they have learned it.

The meane therefore betwixt both these extremities, of trieing nothing, and curious trieing of all things, I hold to be best. And this it is: that when you have attained the true grounds of Christian Religion, and are constantly built by a lively faith upon that notable foundation whereof the Apostle speaketh, which is *IHSVS CHRISVS*, being incorporated into his mysticall Body in your baptism by the holy Ghost, and afterwards nourished with the heavenly food exhibited unto you in the *LOKDS* supper: you then content your selves, and seeke no farther, according to the saying of *Tertullian: Nobis curiositate opus non est post Christum Iesum: nec inquisitione post Evangelium.* We neede not to be curious after we have apprehended *CHRISVS IHSVS*: nor inquisitive after we have received the Gospell. And againe, *Cum credimus, nihil desideramus ultra querere.* When once we beleeve, we do not desire to seeke any further.

Reade the Scriptures, but with sobriety. If any man presuming upon his knowledge, seeke farther then is meete for him: besides that, he knoweth nothing as he ought to know, he shall cast himselfe into a labyrinth, and never finde that he seeketh for.

Councell, God hath bound himselfe, by his promise unto his church of purpose, that men by her good direction

on might in this point be releued. To whole godly determination in matters of question, her dutifull children ought to submit themselves without any curious or wilful contradictions. I could bring many authorities to this effect. Those things (saith *Athanasius*) which have bene proved, & decreed by so many, and so worthy Bishops, *Supervacaneum est denovo in iudicium revocare: it is in vaine to call againe into question.* *Athanasius.*

When certaine men in the Councell of Calcedon began to dispute of some points determined before in the Councell of Nice, the fathers there assembled saide all with one voice: *Si quis retractat, anathema sit: si quis super ista inquirat, anathema sit: maledictus qui addit, maledictus qui auferit: maledictus qui innovat.* *Council, Calcedon.*
If any retract, accursed be he: if any inquire of these things, accursed be he: accursed be he that addeth, accursed be he that diminisheth, accursed be he that innovateth.

The Emperours *Valentinian*, & *Marian* thought it very unmeet, that those things which had bene once judged of, and well decided by the decrees of godly synods, should againe be debated, & disputed upon: and both they, and divers others made very godly laws for the better containing of busie heads within the compasse of this christian modesty. *Valentinian, Marian.*

And surely it is a very true doctrine, that when Councels, and synods being lawfully assembled, and directed with Gods spirit doe resolve upon matters in question: that private men should content themselves therewithall. Neyther can I see now that popery is banished, and the truth of Christian Religion (maugre the malice of all sorts of enemies) is godlines planted amongst us, why in

these daies we should not attribute as much to the decrees of our learned fathers in their lawfull assemblies, as other men in times past of as great judgment as we are of, have done.

Is it not very absurd that we should seeke every way to discredit them in matters of lesser importance, who have most notably sealed unques the very grounds, and substance of Religion with their blood? Or is it likely that the church which was able to discern betwixt truth, and false hood in so great points of doctrine being wrapped through continuance of time in so deepe an obscurity, should be unable to judge of ceremonies, forms of praier, decency, order, edification, and such like circumstances of no greater weight? You would not, I thinke take it in good part, that men should now begin to lift, and quarrell at the Articles of Religion set out, and approved in the yeere 1562. and yet I see no reason why they may not as well do it, as to carpe, and controll at such orders, as were then likewise established for order, and government.

Lib. 4. in cu.

cap. 10. sect.

31.

Quantum rixarum semen futura est earum rerum confusio, si prout cuique libuit sit mutare licet, de qua ad communem statum pertinet. Of how great quarrells (sayth Mr. Calvin) would such confusion become the seed, if it may be lawfull according to every mans faulcie to change, and alter those things which do appertaine to the common state. He meaneth being determined of before with such grave, and due consideration as already is mentioned. For as it followeth, *Nunquam futurum est ut omnibz idem placeat, si res velut in medio posita singularum arbitrio relicta fuerit.* It will never come to passe, that one,

and

and the selfe same thing should please all men, if matters may be left indifferent to be determined of, by every private mans discretion.

And writing upon this place I have in hand, where the Apostle saith generally; *Proove the spiritus ubi uerba dei sunt, he restraineth the words to a due consideration of certaine circumstances.* For as there he addeth; *Aurum igne aut Lydio lapide probatur, sed ab iis qui artem tenent: nam imperitis nec lapis Lydus nec ignis usus esse poterit:* Gold is tried by fire, and by the touch-stone, but yet of those who have skill so to try it: for unto those that have no experience therein, neyther the stone nor the fire serveth to any purpose.

And therefore saith he; *Duplex est examen doctrinae, privatum & publicum:* The triall of Doctrine is twofold, private, and publike. The private triall to be had by private men, and privately, he alloweth in such sort, as I have before observed against the Papists: but the publike triall already made or to be made with such considerations as hath bene declared, is to be preferred by many degrees. *Nam si penes singulos ius & arbitrium erit iudicandi, nihil unquam certi constitui poterit: quin potius vacillabis tota Religio.* For (as there it followeth) if authority, and liberty of judging shall be left to private men, there will never be any certainty set downe, but rather all religion will wholly become doubtfull.

This which I have said hereof, to those who are of any moderation or good discretion, I account it sufficient: but yet that I may the better herein satisfie every mans humour, you shall heare the judgment of our *English reformers* touching this point.

² Admonit. point It is thus in effect : That when such great causes of the Churches, as could not be ended in their Confessories or conferences, shall be heard, and determined by a synode provincially, nationall or more generall, thereunto the Church shall stand, as it was at Ierusalem : except it be in a great matter of faith, or a great matter expressly against the Scriptures, as that was in the Nicene Councell, of the marriage of ministers, where the whole Councell would have concluded against it, &c. had not one man Phaphnutius withstood them, &c. In which case say they, Try the spirits whether they be of God or no. For otherwise the particular Churches must stand to the determinations as afore. Hitherto the admonition.

Subscription.
on.

Berg in vita
Calvin.

And for the better observation of this sobriety in resting our selves upon the decrees of our synods, and Councils ; as also for the avoiding of such confusion as Calvin hath before mentioned ; you shall understand that there is not a reformed Church in Christendom which doth not in this case require subscription (at the least) of their ministers. Calvin refusing to administer the Communion in Geneva, and to use therein unleavened bread or wafer-cakes, was compelled to depart the City, and was not received thither againe, untill he had allowed of the same kinde of bread ; *De quo postea restitutus nunquam commendandum putavit, minime tamen dissimulans, quid alioqui magis esset probaturus : Whereof after-ward being restored, he thought never meete to contend, not dissembling in the meane while what otherwise he rather approved.*

In Germany likewise subscription is required very streightly unto the confession of *Augusta*, of all that take degrees in any of their universities, of all
that

that are made ministers, and of all that are admitted to any Ecclesiasticall livings: neyther is any suffered there to preach, who shall refuse the said subscription. True it is that one *Oflander* a notable heretike (as *Melancthon* noteth, and I doubt not of his followers) did hereat take many exceptions, greatly inveighing against that order. He cried out, O wickednes! O tyranny! O cruelty! christian liberty is hereby restrained; a yoke, and bondage laid upon mens consciences: godly mens mouths hereby shall be stopped. It is not tolerable; it is unlawfull. Even as many cry out in these daies, and that which is least to be borne withall, by such as account themselves very great lawyers.

He likewise (as evidently it may be collected) did bitterly inveigh against such as did subscribe: *gloritur se libertatem repinisse nec admisisse hæc vincula*: And he gloried (sayth *Melancthon*) that he had retained his liberty, and not admitted these bonds. *Atque hi clamores in tanta licentia & anarchia hujus temporis, plausibiles sunt apud multos; qui infinitam licentiam sibi sumunt, fingendi opinionones, & Pirronicos more labefactandi omnia recte tradita*: And these out-cries (as it followeth in the same place) in so great licentiousnes, and confusion of this time are plausible with many, who take to themselves an infinite liberty of coining new opinions, and in a Pirronious sort of the overthrowing of all things which have beene rightly determined.

Howbeit notwithstanding this milke of what schismarikes soever, that Church to this day requirereth this subscription. And *Melancthon* himselfe by

undry good arguments approoveth the same in his oration *De calumnijs Osonari*.

I might here adde how in times past Emperours, Kings, and generally all Christians subscribed to the Decrees of the Church eyther by themselves or by their substitutes: and I would to God the same order were yet observed, especially by our Iustices of peace in England: Peradventure it would make them more carefull then they are in the performance of their othes which they take (as it is reported) when they are admitted unto those roomes: especially concerning the punishment of such persons, as are complained of unto them, to be common depravers, and contemners of the orders of the Church. For herein (I am afraid) they take as great liberty to dispense with themselves, as ever the Pope did with any by his sonde, and grossest pardons.

But touching Ecclesiasticall persons it was commanded about 1270. yeres ago, that certaine men, having by schisme, and heresie divided themselves from the Church of God, and rent in sunder by their factions the peace thereof, should nor againe be received or admitted before they had subscribed to the constitutions of the Church. Thus the words stand in the eight Canon of the Councell of *Council. Nice.* *Ante omnia hanc habeant ab eis confessionem, quam per scripturam exigere oportet, ut faciantur se cum omni consensu, Ecclesie Catholicae statuta observaturos.* Let them first take of them this confession, and that under their hand-writing, that they promise with all consent, to observe the statutes of the catholike Church.

Whereas

Whereas therefore we have at this time many *Offenders* amongst us, and many over-busie in searching, and trying to make new quarrells of matters before compounded, you see what spirits they are, and need no further triall to discerne them. God grant unto them more humble, and sober minds, that they may no longer continue in this rebellion against the Church of God. And thus much of the second part,

Beleeve not every spirit.

That which hitherto hath bene spoken doth containe divers, and very sufficient reasons why you ought not to beleeve every spirit. There are many of them false; contemptuous, ambitious, proud, and covetous. Whom if you finde (knowing your selves to be thoroughly grounded in matters of salvation) to draw you by slanderous speeches, and false collections, into a mistlike of other points agreed upon by the Church, thereby troubling your peace, and feeding your eares with plausible devises, I beseech you with the Apostle in this place, beleeve them not.

When the Queenes most excellent Majesty had first obtained the Crowne, (which God of his great mercy grant she may long enjoy) as a most zealous *Salomon*, *Iehosaphat*, and *Iosias*, her principall care was, how to abolish all popish superstition, and idolatry, and to place in her peoples hearts a right, & true feeling of Christian Religion: Wherein through the great diligence of all the godly, and learned in the Realm, in disputing, examining, and trieing of spirits, of Prophets, and of their doctrines, with what notable successe her highnes did proceed,

ceed, they are very ignorant that know it not, and very froward, and obstinate that knowing it, will not with all thankfulness acknowledge it.

All the Churches in Europe which were then reformed, understanding of our reformation, did on our behalfe clappe, as it were, their hands for joy. The apology of the Church of England which shortly after was set forth to the justifying of our Doctrine, with the reasons of our Mislike of popery, hath ever since obtained principall commendation amongst all the apologies, and confessions, which hitherto have beene set forth by any Church in Christendome. The Papists onely in the beginning of her Majesties Reigne, did shew themselves to bee therewith discontented. Marie now of latter yeeres wee have gotten new adversaries.

O JESU CHRIST! who would ever have thought, that he should have lived to have heard any Protestants reprove our Religion: or would ever have dreamed of such divisions, of intolerable bitterness against the maintainers of it. It must be confessed for a truth, that Bernard saith upon the like occasion; *Leones evasimus, sed incimus in dracones*: Wee have escaped the Lions mouthes, but now are fallen into a Denne of Dragons. *Inimici hominis domestici ejus*: Our friends are turned to be our enemies. And you know the old saying; *Fratrum odia acerbissima*: When brethren fall out, they grow to great extremities. The Papists did never deale with more egernes against us then these men do now.

Epist. 190.
Micha. 7.

1. Admonit.

They say that, *As the state is now of the Church, we*

can

can have no right Religion: that the Church of England hath neither the word of God rightly preached, nor the Sacraments sincerely ministered: that the truth doth but in a manner, as it were behinde a screen, peepe out amongst us: and that we have mixt together in our Religion Christ, and antichrist, God, and the devell. Divers such slanderous speeches you shall finde every where in all their writings. I beseech you brethren, beleeve them not. Or if any shall negle& this apostolicall admonition, let him then likewise take part of the like reprehension; *O amenes Galata, quis vos fascinavit ne, obsequeremini veritati?* O you foolish Galatians, who hath bewitched you, that you should eyther thus deprave or revolt from the truth?

T. C. adhe.

Galat. 3.

Againe, as touching the Communion Booke, you know what quartels are picked against it, although for mine owne opinion there is not the like this day extant in Christendome.

Of the Communion booke.

In the beginning of King EDWARD'S Reigne, notwithstanding it was then carefully compiled, and confirmed by a synode: yet by, and by after (that I may use Master Foxes words) *Through the obstinate, and dissembling malice of many,* it was impugned. Thereupon it was againe reviewed, and after published with such approbation, as that it was accounted the Worke of God. But yet not long after there were againe, who affirming the same to resemble the Masse booke, *Divisionis occasionem arripiebant*: Did greedily hunt (as Alefius saith) for occasion of division. *Vocabula & penè syllabas expendendo*: Weighing, and sifting the very words, yea almost every syllable in it.

Foxe.

Alefius.

Whereupon Archbishop Crammer procuring

Foxe.

Bucer. the same booke to be translated into Latin, and requiring Mr. *Bucers* judgment of it, received this his approbation: That there was nothing therein contained, which was not taken out of the Word of God, or at the least which was against it, *Commodè acceptum*, being well understood. Some things indeed there are, saith he, *Quæ nisi quis candide interpretetur, videri queant non satis cum verbo Dei congruere*: Which except a man do charitably interpret, may seeme not sufficient to agree with the Word of God. And in an other place; *Quæ rari possunt ab inquietis ad materiam contentionis*: Which may be snatched of unquiet men to breed matter of contention.

Fox. Vpon this occasion the booke was againe carefully suruaied, and almost in every point (which then was so cavilled at, and wrested) corrected, and amended. King *Edward* died, *Queene Mary* succeeded. The booke is condemned, but yet God raised up meanes for the defence of it.

Jo. Ould. Master *John Oulde* a very learned man writ a treatise against the Papists in defence of the said booke, and of every part of the reformation injoied in King *Edwards* daies. Archbishop *Cranmer* likewise being provoked thereunto, did offer a challenge to all the Papists living, that if he might obtaine the *Queenes* favour to take vnto him *Peter Martin*, and foure or five others whom he would choose, they would together defend the foresaid reformation, (naming withall the Communion booke) to be in every point agreeable to the Word of God: and to be in effect the very same, *Quæ fuit ante annos 1500.* which was above 1500. yeeres ago.

Another

Another also in those daies, as it appeareth in a Preface before Archbishop *Crammers* booke of unwritten verities, writeth of the Communion booke in this manner. *Then* (meaning in King *Edwards* daies) *the Common Prayer was rightly used, and the Sacraments were plainly administred according to Christs institution, and the rule of his holy Word.* Furthermore, the godly fathers (who then were fled, and for the liberty of their consciences lived in exile) using in their meetings this forme, and order of publike Praier: Master *Knox* a man who was of nature too contentious, with some other that joynd with him, began to quarrell, and to make many exceptions against them.

Doctor *Grindall* late Archbishop of Canterbury, being there in banishment with them, certified Bishop *Ridley* condemned to die, and then in prison in Oxford, of Master *Knoxes* perverse behaviour. Whereunto the godly father answered againe in these words, (which he said he thought should be the last that ever he should write.) Alas that brother *Knox* could not beare with our booke of Common Prayer, in matters against which; although I grant a man (as he is) of wit, and learning, may finde to make apparant reasons, yet I suppose he cannot be able soundly by the Word of God to disprove any thing in it.

Afterward when it pleased Almighty God to blesse this Realme with the happy government of our Sovereigne Lady the Queenes most excellent Majesty that now is (whom almighty God long preserve, with all health, and prosperity to rule, and governe us) the said booke in some points bettered together

together with the truth of Christian Religion, established in her brothers daies, was againe through Gods favour, and her goodnes restored unto us.

Deering.

Of this booke a certaine learned man writing against Master *Harding*, uttereth these words by way of challenge. *Our service is good, and Godly; every title grounded on holy Scriptures, and wish what face do you call it darkenes? Sure with the same that the prophetes; if the holy Ghost were sometimes called dreames, the Doctrine of the Apostles heresie, and our Saviour Christ a Samaritane. As Elias sayd to the Priests of Baal, let us take eyther our bullockes (meaning the Popes porriwise, and our Communion booke) and lay the peeces on our altars, and on which God sendeth fire, let that be the light. And a little before, O Master Harding, turne to your writings, examine your authorities, consider your counsels, apply your examples, looke if any line be blameable in our service booke, and take hold of your advantage, I thinke Master Jewell will accept it as an Article.*

Hereby you see, dearly beloved, what account was made of this Booke in times past, and that by men neyther for life nor learning, to be any way contemned. But now the case is altered: and many are growne to such a hatred of it, as they scarcely have patience to heare the booke once named. *Crammer, Ridley, Bucer, Peter Martyr* with many other, as famous men as ever this Land brought forth: notwithstanding they imployed their whole times very diligently, and painefully in the studies of Divinity, and other good learnings thereunto appertaining, were compassed about, belike with such thicke Clouds, and mists of palpable darknes, that

that they could in a manner see nothing.

Mary now; two or three yeeres study is as good as twenty. It is wonderfull to see, how some men get perfection. One of foure or five, and twenty yeeres old, if you anger him, will sweare hee knoweth more then all the ancient Fathers. And yet in very deede, they are so earnest, and fierce, that eyther wee must beleeve them, or else account their boldnes to bee, as it is, most intolerable.

For they are not afraid, even as hath beene said, with the same faces, that the propheties of the holy Ghost were sometimes called dreames, the Doctrine of the Apostles heresie, and our Saviour CHRIST a Samaritane, to publish in their writings, that the foresaid booke so notably approoved, hath in it at the least above 500. errors. That *It is full of corruption, confusion, and profanation: that the orders therein prescribed are carnall, beggerly, dung, drosse, lowse, and antichristian.* They say, *We eate not the Lords supper, but play a pageant of our owne, to make the poore seely soules beleeve they have an English masse: and so put no difference betwixt truib, and false-hood, betwixt Christ, and antichrist, betwixt God, and the druell.*

*Admix.
Miles.*

If this were true beloved, then had we cause to looke about us: But (God be thanked) there is no such matter: it is but contempt, ambition, and selfe-love that deceiveth them: their tongues, and pens are their owne; they will write, and speake what they list: and yet who shall controll them? Heretikes in former times looking upon the Scriptures with their eyes have condemned them of follie. There was never any thing so

H

exactly

exactly written in the World, which is not subject to malice, and slander. We desire these men in as milde and gentle sort as we are able, that they would not deale in this manner.

The very heathen might teach them better modesty. He that by wresting of lawes established (sayth one of that crew) doth seeke to pervert their meaning, *Dum sophos esse cupit, fit plane sycophanta*: Whilest he would seeme wise, he prooveth indeed a sycophant.

I have read, that if any thing, fact, writing, Law, or whatsoever may in reasonable construction admit two interpretations, the best, and the mildest is ever to be received. And the civill lawyers have these rules; *Semper in dubiis benigniora sunt preferenda*: Alwaies in doubtfull matters the more benigne are to be preferred. *Non oportet ius calumniari, aut verba ejus capere*: It is not meete to cavill at lawes, or to snatch at their words. Another saith, *Non sunt rejicienda leges qua interpretatione aliqua possunt convenire*: Lawes must not be rejected, which by any reasonable interpretation may be reconciled.

By these, and many other the like perswasions we labour to withdraw them from their wringing, and wresting (with such bitternes) those things in the Communion booke: which eyther they mislike without cause very unjustly, or else do pervert upon some false collection very extremely. But nothing will serve them: for now some of them through a swelling pride of their owne conceits (which as it is commonly noted, hath cast them into a kinde of frensie) are not afraid to lay this slander upon the Church, and upon her most excellent

lent Majesty, that since her Highnes Reigne, there hath not bene in *England* any booke of publike Praiers, and order for the administration of Sacraments, or any open forme for the outward profession of our Religion, allowed at all hitherto by the lawes of the Realme,

Another sort likewise there are, that will not give their heads for the washing, who of their goodnes are content to allowe us a booke, and forme of publike Praier confirmed by Law, but yet in another sort, even for good natures sake, and because they would be thankfull to the time, they wholly condemne it. For say they, though there were never an evill word or sentence in all the forme of our Praiers, yet to appoint that forme to be used, though the words be good, the use is naught. As if a man should say (if I attaine their meaning) although the words in the Lords praier be good, yet to appoint such a forme of Praier, the use is naught.

Good Lord! if the fathers before mentioned, deerey beloved, were now alive to see their dealings herein, how every boy, in a manner, doth take upon him (as though he onely were learned, zealous, and wise) to controul, condemne, and to rage thus at his pleasure: surely I suppose they would wish at the least, as *Gregory Nazianzen* sometime did, seeing in this daies the like pride, and lawey malapertnes of many,

when I consider (saith he) *effrenem linguarum* *Orat. 3.*
prursum: the unbridled itch of tongues, which rageth at this time: and how men by their owne wits, as it were, *Quibus dat spacio*, do make themselves Dicters, and challenge the commendation of learning, and wisdom.

Quibus una voluntas ad hoc sufficit ut docti sint, whom their will alone is able to make learned. I cannot chuse but wish with all my hart, with the Prophet Jeremy; That I might go, and dwell in the wilderness, that so I might leave the society of men, and give my selfe onely to contemplation.

Gal. 5. 12.

And for you my brethren, I am plainly out of doubt, that if they said not of them, *Vinum abscindatur qui vos perturbant*: I would to God, they were cut off who thus do trouble you; they would advise you from the bottome of their harts, to be ruled by the Apostle in this place; *Nolite credere omni spiritui*: Beleeve not these spirits.

The new
Communi-
on booke.

But very well: seeing they are so greatly offended with this booke, what is it they desire themselves? Forsooth a booke they could be contented to have, but it must bee of their owne making. I beseech you marke, and observe their course taken to this purpose, About foure yeeres since, some two or three private men in a corner framed a booke of the forme of Common Praier, administration of the Sacraments, &c. And without any authority published the same, as meeete to be imbraced, and used in all the parish Churches of England.

This booke they tolde us was a very perfect booke, agreeable to Gods Word, and the use of the reformed Churches: and in the end thereof, a proviso is made in these words: Provided that nothing be done contrary to any order set downe in this booke, The posse which they have cholen to fet in the forefront of their booke, thereby insinuating the excellency of it, is this. No man can lay any

any other foundation then that which is laide, even

CHRIST JESVS.

In this booke they seeme to set downe a breefe-
 summe of christianity, and the very absolute forme of
 Ecclesiasticall government: which they say, Christ
 hath prescribed onely to be received with the godly
 in the Church. And here you shall see (my bre-
 thren) a very strange, and wonderfull stratageme.
 For would you thinke that in a booke of this na-
 ture describing so perfect a platforme of Church
 government, the civill Magistrate should be quite
 forgotten? Was there ever untill this day any
 publike confession set forth by any true Church
 in the World, since the propheties were fulfilled
 (as Saint *Augustine* saith) that Kings, and
 Queenes should be the fosterers, and nurseries of the
 Church, where for any supremacy or government
 of persons, and in causes Ecclesiasticall the civill
 Magistrate is wholly left out? Can there be
 in a Christian common-weale such an absolute
 order of Ecclesiasticall government, as they brag
 of, set downe for the onely forme, which is ne-
 cessary to bee observed without any mention of
 the civill Magistrate? Let this sinke into your
 hearts as it shall please God: what if they had
 obtained their purpose, for the allowance of
 this booke? But I will proceed with the History
 farther.

The next yere another booke of Common-
 Prayer, &c. with the like authority, and commen-
 dation that the other had, was cast abroad: or you
 may call it the same booke, if you list, so you un-
 derstand what violence, and torments, in so tender an

age it hath sustained. The whole forme and order of it, was in a manner changed (they are so constant) and in other places, and points of matter, there are not so few as 600. alterations. The wise man speaking of such resolution, saith, that *wisdom in Luns*

Eccles. 37. mutatur.

In the last page of this booke for manners sake (as it seemeth) they have remembered the civill magistrate: but that in so cold, and sparing a sort, as in my opinion, there is not a Priest in Wilsch who will refuse (the circumstances thereof being considered) to subscribe unto it.

But to goe forward: Within another yeere a third booke is begotten, and brought forth, differing in some points from both the other: and they have been very earnest that this should be allowed of by publike authority. Howbeit if you thinke their meaning to be, as they seeme to pretend, you are wholly deceived.

For a simple man would conceive thereby that their purpose is, we should have a prescribed, and set forme of publike Praier to be used from time to time in our severall congregations: so as poore men by often hearing of them might the better know, and understand them, and peradventure have them by hart, or, at the least, be so cunning in them, as that when the minister shall begin with any Praier, understanding before the drift thereof, their harts might fully concur with him in every particular sentence, and with a better resolution in the end say, Amen.

But in deede they have no such intent: for you must imagine, though (as the Serpent before mentioned)

tioned) they have many implications and soundings, yet they have alwaies means, and waies to shun for themselves. If they should in deed prescribe unto us a set forme of Prayer, it might be said that though the words were good, yet the use were naught: and therefore you shall finde it a generall rule in their Rubrickes, that the minister shall either pray as there it is set downe, or else as the spirit of God shall move his hart, to that effect, framing himselfe according to the time, and occasion.

So as you see your selves, in this point left to the ministers discretion. If he conceiving a Praiſe upon the sudden, shall after say it was to the same purpose, that is prescribed in the booke, you may not controll him.

And how by such kinde of Prayers you are like to be edified, and in what danger you are thereby left, he is of simple judgment that cannot discern it. A great man and, ring-leader in this faction (at the least heretofore so accounted) though otherwise of a giddy disposition, and very uncertaine: yet hereof upon his good experience he writeth upon occasion, after this sort.

Now what worship or prayers do you use? I am astonished to name the boldnesse, and folly of some, who scarce able to utter three words orderly, will gett rake upon them to bable out a tedious long, and stuttering Prayer; wherein every tenth word shall be the repeating of O heavenly father, O mercifull father, O deere father, O good Lord, O mercifull God &c. and all things so foolishly packed together, that their praying seemeth rather to be the prating of an infanc that would tell some great tale but cannot but of it. Thus farre the reformer: and yet he saith not all.

For

For sometimes they will so wander either by error or malice, in framing their prayers answerable to their affections (which are oftentimes maliciously bent against any thing or matter wherewith they are displeased) that no true Christian, if he had time to consider of their meaning, ought in charity when they have done, to say, *Amen*.

These inconveniences have bene long since fore-seene, and for the avoyding of them, the Church hath ever tied her ministers in their ordinary, and publike service, unto a prescript, and certaine forme of Praier.

About 1200. yeeres ago it was decreed in the Councell of *Milevianum*: *placuit, ut preces, &c. Quae probata fuerim in Concilio, ab omnibus celebrentur, nec alia omnino dicantur in Ecclesia nisi quae a Prudentioribus tractata in Synodo fuerim*: It pleased the councell, that those Praiers should be generally used of all men, which are approved in a Councell: and that no other should at all be said in the Church, but such as have bene sufficiently considered of by wise men, or allowed of in a synod. And the reason which the Councell addeth, is most effectuell: *Ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*: lest peradventure some thing be uttered or framed, eyther through ignorance or want of due consideration, which may be against the rules of faith,

And therefore dearly beloved, seeing these spirits would draw you from the Church, and from those Praiers which you know to be godly, and cary you, yea teach you, they know not whether nor what themselves, I beseech you beleve them not.

Thirdly

Thirdly they cry out, that the government of the Church now established in England, is both antichristian, and diuinish: and that (as I can collect out of their writings) in two respects. First, because where we had before a spirituall Pope, now the ciuill magistrate is made a temporall Pope: which they shew to be far more discommodious to the Church, then if they had kept their spirituall Pope still: secondly, because Bishops in their severall dioceses have a superiority, and authority over the rest of the Clergy.

Admon.

Dialog of
white diuells

Martin upon this ground tooke upon him very boldly to reason against the Bishops in this sort. No petty Popes ought to be maintained or tolerated in any Christian common weale: but our Archbishops, and Lord Bishops, &c. therefore, &c. Thus *Martin* hath reasoned against one part of this antichristian government. But why staid he there? Indee he was time for him to say. He saith he is a courtier: howbeit I am perswaded there is none there of so undutifull a heart to his Sovereigne: For though he cunningly would seeme to shew his malice only against Bishops: yet hath he left to be implied the very same reasons against the ciuill Magistrate.

So that upon his principles a man may frame this rebellious argument; No petty Pope is to be tolerated in a Christian common wealth: But her Majesty is a petty Pope: Therefore her Majesty is not to bee tolerated in a Christian common-Wealth. And his *casus* may thus bee proved; Whosoever doe take upon them, or usurpe the same authority in causes Ecclesiasticall

within

within their Dominions, which the Pope had, they are petty Popes: But her Majesty doth so: Therefore her Majesty is a petty Pope: and so consequently not to be tolerated in a Christian common wealth. Now surely if *Martin* were well examined, he is like to proove a very good subject. But for me he must be as he list, seeing neyther in respect of God nor his Prince he will be as he should be.

Inft. lib. 4.
cap. 4.

Touching the Bb, as you have heard before out of *Ierom*, and as Master *Calvin* upon his report seemeth to confesse: Bishops have had this authority, which *Martin* condemneth ever since the Evangelist *St. Marks* time. Besides, in the most flourishing time of the Church, that ever happened since the Apostles daies, either in respect of learning, or of zeale, *Martins*, and all his companions opinion hath here in beene condemned for an heresie. Lastly, there is no man living, as I suppose, able to shew, where there was any Church planted ever since the Apostles times, but there the Bb. had authority over the rest of the ministry. The place of *Ambrose* will no way serve their turne. But I will leave this matter, and come to the second part of this their diuillish, and antichristian government.

When it pleased Almighty God to deliuer this Realme of *England* from the bondage, and thraldome of the Bishop of *Rome*, it was thought agreeable to the Word of God, by the chiefest, and best learned men of the Religion in all Christendome, that not onely the title of supreme governour over all persons, and in all causes, as well Ecclesiasticall as ciuill, did appertaine, and ought to be annexed unto the Crowne: but likewise all honours, dignities, preeminences,

preeminences, jurisdictions, privileges, authorities, immunities, profits, & commodities which by usurpation at any time did appertain to the Pope.

In this Supremacy, these principall points were contained: that the King hath ordinary authority in causes Ecclesiasticall: that he is the chiefest in the decision, and determination of the Church causes: that he hath ordinary authority for making all lawes, ceremonies, and constitutions of the Church: that without his authority, no such lawes, ceremonies, or constitutions are or ought to be of force: and lastly, that all appellations, which before were made to Rome, should ever be made hereafter to his Majesties Chancery to be ended, and determined, as the manner now is by delegates.

Supremacy.

This preeminence, and authority was greatly impugned by the Pope, and his adherents: but notwithstanding it was so notably defended by the sundry writings of rare, and speciall men in all gifts of piety, and learning, as that hitherto (Gods Name be blessed for it) the truth therein hath notably prevailed. Amongst many bookes which have beene written to this purpose: you shall finde these very learnedly penned, one *De vera differentia Regiæ apostatis & Ecclesiasticæ*: another by Master *Robertus*, *De supremo & absoluto Regis imperio*: a third, *De vera obedientia*, written by a man at that time in this point well affected. Likewise (as you may read in Master *Force*) *Cuthbert Tunstall* Bishop of Duresme, and *J. in Stokely* Bishop of London, write a short treatise in forme of a letter to Cardinall *Bole* then resident in Rome, very effectually compiled to the same effect. Lastly, you cannot but remember with

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what learning, and authority this matter hath bene defended by Bishop *Jewell* against *Harding*, by Bishop *Horne* against *Feknam*, by the Deane of *Pauls* against *Dorman*, by Doctor *Ackmoorth* (as it is supposed) against *Saunders*, and by divers others, as occasions have bene offered by the Papists.

I am perswaded there was never cause more thoroughly handled; and the issue betwixt them was ever this, whether the King within his Dominions, or the Bishop of *Rome*, might by the Word of God rightly challenge the foresaid authority.

Many now a third sort of men are risen up in the World: who do affirme that they all joyned upon a wrong issue: and that the authority which both sides laboured for, doth indeed appertain unto their presbyteries, and Ecclesiasticall Senates.

I would be loth dearly beloved, to abuse you with untruthes: and therefore I have thought good to make this matter more plaine unto you by a very manifest example, authorized in a declaration published by the King of Scots.

A declaration.

Scotland.

About some fixe or seven yeeres ago (as I do imagine) certaine men of the new government, intending the erection of these presbyteries in *Scotland*, began their parts; and proceeded as followeth.

They did greatly inveigh against the superiority of Bishops, and likewise repined at the Kings authority in causes Ecclesiasticall: whereupon in his minority, a certaine number of Ministers gathering to themselves certaine Gentlemen, and divers others,

others, did erect by their owne authority their Ecclesiasticall senates : and usurping all the whole Ecclesiasticall jurisdiction, did alter the lawes at their owne pleasures, without the knowledge, and approbation, eyther of the King or state.

They likewise tooke upon them to discharge the state of Bishops, and to declare the same to be unlawfull : directing their commissioners to the King, and commanding him, and the counsell, under paine of excommunication never afterwards to appoint any more Bishops, because they had concluded that estate to be unlawfull.

They prescribed lawes to the King, and state, and appointed generall fastings throughout the Realme when they thought good : especially when some factioners in the Country were to moove any great enterprise.

Besides, divers of the minsters having preached very factious, and seditious doctrine, and being in that respect called before the King to answer the complaints made against them, they utterly disclaimed the Kings authority, as an incompetent judge, alleaging for themselves, that for such matters, as were spoken in the pulper, they ought to be exempt from the judgment, and correction of Princes, denieing his authority flatly in causes ecclesiastical.

The King giving commandement upon the saterday, to certaine noble-Men for the feasting of the Embassadour of *France* in *Edenborough* the next monday after : a number of the Presbyterie understanding thereof : assembled themselves together on sunday in the morning, and presumptuously caused the Ministers to proclame a fast

to be held the same monday, and could by no means be intreated to alter their determination therein. So as whilest the Lords, and the chiefe of the City, according to the Kings commandement, were about the intertainment of the embassador, the ministers one after another all the day long in their severall Sermons were bitterly inveighing against them: and had it not bene for the Kings great importunity, they had bene all excommunicated.

But yet another pranke which they plaid passed all these. The King with the advice of his Estates in Parleament, having resolved upon a certaine fact committed by some of his subjects, that it was treason: these men in their assembly (esteeming their judgment to be the Sovereigne judgment of the Realme) did not onely approve the same fact as lawfull, contrary to the said act of Parleament, but ordained all them to be excommunicated, who would not subscribe to their determination therein.

When the King saw what course these men held, and how notwithstanding the equality they pretended, they sought altogether their owne advancement: how they erected that in themselves, which they had dejected in the Bishops: how they tooke more upon them then ever the Bishops had done: how they did imitate preposterously the papall jurisdiction: how under the pretence of their presbyteries, they trod upon his Scepter, and laboured to establish an Ecclesiasticall tyranny of an infinite jurisdiction, such as neyther the Law of God or man could tolerate: and perceiving withall, that the new erected government was the mother of all faction, confusion, sedition, and rebellion: that it was an introduction

on to Anabaptisme, and popularity: that it tended to the overthrow of his state, and Realme, and to the decay of his Crowne: and that he must eyther discharge himselfe of the Crowne, or the ministry of that forme of government, by the consent, and act of Parliament, 1584. he overthrew their presbyteries, and restored the Bishops againe to their places. All this you may finde more at large set downe by the King himselfe in his said declaration.

It may here be said (for they dare say what they list) that now the King is of another minde: and that this declaration was made when he had conceived some displeasure against them.

For the King, he is not altered. *Ihm piscator sapit.* His Crowne, and their sovereignty will not agree together. And what cause he had to proceed against them as he did, although it be great boldnes in such a case, not to rest satisfied in the Word of such a King: yet for your better understanding, what to thinke of this kinde of government (for never a bartell will prove the better herring) you shall heare the opinion of one of our owne country-men, who was in Scotland about the same time, and observed very diligently the wonderfull pride, and insolency thereof.

I judge saith he (writing of this Parleament now assembled) that if the Parleament should establish such names, andasse the officers according to those names which seekethen came discipline, that then instead of one Rope we should have a 1000. and of some Lord Aislopes in name a 1000. Lordly tyrants indeed, which now do disdaine the names. This I have found by experience to be true: I can testify by triall of Scotland, which have
travellled

travelled over in their best reformed places: as in Dondee
Sami Andrewes, Edenborough, & sundry other Townes:
and have known the King in great danger, and feare of
his life by their lordly discipline, &c. And againe: I
have seene all manner of wickednes so abound much more
in their best places in Scotland, then in our worst places
here in England.

Furthermore it may please your brethren to heare
the same mans judgment of such, as do labour so
busily in this matter: in a treatise of his against one
Barone,

Whereas you charge us (saith he) in denieing Christ in
his offices, and consequently not to be come in the flesh: it
shall appeare by your presbytery or eldersmen, that indeed
you are, and will be the aldermen, even to pull the most
ancient of all, Christ Iesus himselfe by the beard: yea, and
seeke not onely to shake him by the lockes of his haire out
of his office, but also all his ancients under him, I meane
the lawfull magistrates, and ministers, which have lawfull
authority from him.

Wherefore not we but you rather seeke the glistering
blase of great name: and if once you might get up the
names of Elders, and Presbyters, what mischief, cruelty,
and pride would not streame from that name? even as fire
from a blasing Star to set on fire the whole world? For a
very wise foole, that was busie he were in disordering
others, and seeking mastership among the people, he better
elder he should be judged. Yea, and this new name of an
elder given him, were even as a Sacrament of grace, and
would seale up all his knavery: that whatsoever filthines
dropped from him, yet the skirie of his ancient gowne should
cover it.

This mans opinion herein I know will be greatly
condemned,

contemned, because I thinke he hath bin of another judgment. But yet they may give him leave to speake as his experience (which is no foolish master) hath taught him. For commonly it comes to passe, when rash men run headlong into any new devises, that *Posteriores cogitationes solent esse sapientiores*: their afterwits are best. Howbeit, let him finde what favour at their hands he shall, I must indeed confesse, that if this matter had onely depended upon his report, or opinion, I would not at this time have made mention of him. But it is far otherwise. For indeede if their proceedings bee better considered, that which he hath said, eyther of his judgment touching their presbyteries, or of his experience in Scotland concerning their practises, and that even against the King it is in a manner nothing.

I beseech you brethren, especially you that have beene brought up in learning, and are able to looke into this cause, do but consider how the cheefe magistrates have beene used, and dealt withall, wherefoore this absolute government, which they speake of, hath beene erected. Reade the writings of the chiefest pillars of these platformes, as the booke *De jure magistratum in subditis*: the booke intituled *Vindicia contra tyrannos*: another *De jure regni apud Scythas*: The dialogs of Eusebius, Philadelphus, with sundry other of that sort, and you shall finde in them these most strange, and rebellious propositions stiffly maintained, dilated, and amplified.

The people of themselves may set up Gods service, and abrogate superstition: It is lawfull for the people by force of armes so resist the Prince, if he hinder the building of the Church: That is (as it appeareth by the whole

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Steph. Juni.
iii. pag. 36.
Idem p. 28.

Idem. pag. 3.

Dialog of
white Di-
vels.

drift almost of that booke) their presbyteries: *The people that do not resist the Prince, suffering the stroke of God* (that is claiming supremacy in causes Ecclesiastical) *do as it were offer sacrifice to Idols. If Princes do binder them that seeke for this discipline, they are tyrants both to the Church, and Ministers* (saith one of them) *And being tyrants they may be deposed by their subjects, as they do generally all of them hold.*

I dare avowe it unto you brethren, and I thinke no man will make exception against it: that if all were laid before you that the Popes have done against Princes: it is not more then these men defend may be put in execution when they thinke good by themselves, and the people.

I might make this thing very plaine unto you by divers particular examples, which they greatly allow, and propound to themselves for their imitation: were it not that the very naming of them would grow offensive unto you all. Onely in generality it may please you to understand what is written to this purpose in a booke printed at Geneva, and compiled by three or foure whose names I know not. *Although* (say they) *The Popes for sundry enormities have deposed Princes by their unlawfull authority, yet the reason that moved them so to do was honest, and just, and meete to be received, and executed by the body or state of every common wealth.*

If any do here object, that I stand too long upon this matter, considering that these things do touch mens dealings, and writings in other Countries, and cannot in any sort be applied to our reformers in England: my answer is, that I wish from the bottom of my hart it were so, but I greatly feare, by that
which

which already is done, that except there be in time very good order taken, it will fall out far otherwise.

For it seemeth to me, that whatsoever hath bin done herein abroad is laboured for to be put in execution here with us at home. Our Bishops you see how unchristianly they are handled, even with more contumely; and disdainfull reproch, then ever it is to be read that the heathen used against their priests, of what condition, and behaviour soever.

Her Majesty (for whose happy estate, and long life be that will not pray unto almighty God, deserveth neyther state nor life in this common-wealth) in that she taketh upon her to rule as she doth in matters concerning the Church, according to the lawfull authority which is united unto her Crowne, is by these men cunningly resembled unto all the wicked Kings, and others, of whom we read in the Scriptures, that they tooke upon them unlawfully to intrude themselves into the priests office: as unto *Saul* for his offering of sacrifice, unto *Asis* for his burning of incense upon the altar of incense, unto *Gedeon* for his making of an ephod: and unto *Nadab* and *Abihu* for their offering with strange fire. *Miles, &c.*

And they affirme, that no civill magistrate hath preeminence by ordinary authority, eyther to determine of Church causes, or to make Ecclesiasticall orders, and ceremonies. That no civill magistrate hath such authority, as that without his consent it should not be lawfull for Ecclesiasticall persons to make, and publish Church orders. That, *They which are no Elders of the Church, have nothing to do with the government of the Church.* And whereas Master Harding saith, that the office of a King in

1 Sam. 13.
2 Chro. 26
Judg. 8.
Levit. 10.

T. C.

a Admonit.

Demonstrat.
of discipl.

it selfe is one every where, not onely among the Christian Princes, but also among the heathen: and thereupon concludeth, that a Christian Prince hath no more to do in deciding of Church matters, or in making ceremonies, and orders for the Church, than hath a heathen: Master *Caruwrigh* alloweth of his judgment, and doth expressly affirme, that he is of the same opinion, professing his mislike of those who teach another right of a Christian, and of a prophane magistrate.

So as indeede they attribute in effect no more to her Majesty, and all other civill magistrates in these causes, than the Papists do, which is *Potestatem facti non juris*. I know how some of them shuffle to avoid this accusation, pretending that they give the prince more than *Potestatem facti*: For our men do thinke they may lay what they list, and save it againe at their owne pleasure: many *Gellius Suetonius* he dealeth more plainly, and commending this distinction, saith in expresse words, that *Controversia juris* doth pertaine to the ministry: *Licet facti executio in politicis sit penes civilem magistratum*: although the execution of the fact in civill causes do appertaine to the civill magistrate.

Now seeing, dearly beloved, how far these men are gone already upon their owne heads, who knoweth whether in short time they will not disclaime her Majesties authority, if they shall be called to answer to their misdemeanors, especially if they concerne matters of the pulpet: or whither they purpose to discharge the estate of Bb, & to erekt of themselves their new found plat for government? What they wil do, I know not, but what they have written, you shal heare.

*Suetonius de
disc. Reles.*

If this reformation (said on of them, when he was of that humour) be not hastened forward by the magistrates, the subjects ought not any longer to tarry for him; but do it themselves. The authour of the second Admonition (against whom, as I thinke, there will no exception be taken) affirmeth, that he, and his fellowes *Are forced in conscience to speake for this new order, and (as he saith) to use it.* And in another place; that *There is many a thousand that desire the same that he doth, and that great troubles will come of it, if it be not provided for.* I thinke he meaneth, if they obtaine not their desire. Another is likewise very peremptory, and resolute, that the *Presbytery* Demonst. of discipl. in the Preface. must prevaile: and if it come to passe (saith he to the Bb.) *by that meanes which will make your hearts to ake; blame your selves.* Martin in his first Booke threatneth *Fists*: and in his second, hee wisheth that our Parleament, which is now assembled, would put downe Lord Bishops, and bring in the reformation which they looke for, whether her Majesty will or no. Let the place be considerd, whether I have attained to his meaning. Surely whilest he talketh much of treason, I feare he will be found a traitour himselfe.

For how can he conceive that such a thing should be brought to passe (if her Majesty do her best to withstand it) without a rebellion at the least, that I may go no farther. Hath not her highnes in making of lawes a negative voyce? Is not *Lex principis opus*? hath not every law *Vim coactionis* of the King?

I assure you (my brethren) these are desperate points to be stood in. And I do verily feare, that except good order be taken, and that in time, these things

will grow to some extremities. For seeing these spirits of ours do follow so exactly, and with such hot pursuite, the outlandish precepts, touching the forme of their new government, is it not to be provided for, lest they fall to the outlandish meanes likewise (mentioned before in their traiterous propositions) for the erecting, and establishing thereof.

J was enformed by a magistrate of right good worship, that a preacher of this faction, in the presence of certaine Iustices of the peace, and in a very great congregation did without controulment, convention, or binding over eyther to sessions or assises, set on broch the Doctrine of the former propositions for violent reformation.

He greatly complained of the manifold imperfections, wherewithall (as he said) the Church of *England* was greivously oppiessed: and laboured very earnestly to perswade his auditory, that in *France* it was lawfull for the people or inferiour magistrates to compell their Prince to a reformation of any such deformities: or else whether he would or no to do it themselves. As though he should have said: if by the Word of G O D it be lawfull in *France*, it is likewise lawfull in *England*: the duty of subjects to their Kings in that respect being one in both.

[] If these things, dearly beloved, which I have reported unto you (in sort as I have insisted upon them) be not true, let me be called to mine answer: but if they be true, then I trust you will confesse the necessity of this exhortation (so far as concerneth your duties) which here the Apostle maketh: *Charissimi nolite omni spiritui credere.* Take heede of such

such spirits lest they seduce you, and beleeve them
not.

Saint *Paul* in his Epistle to *Tym* doth straightly
in him command us, that after one or two admoni-
tions, we should avoid the company of an heretike.
Vpon which place some learned men do observe that
the Apostles Doctrine there appertaineth but unto
private men. For say they, if he had written the
same to civill magistrates, he would have bidden
them after one or two admonitions, to have punish-
ed with due severity all such kinde of persons. And
even so say I touching this place. The Apostle ex-
horteth you that be private men, that you beleeve not
every spirit, but concerning you that be magistrates, I
am assured, the apostolicall doctrine doth command
you, that by your authority you carefully indeavour to
suppresse such spirits. *Martin* affirmeth that the
Bishops are in fault, that there are so many schismes
this day amongst us, and I confesse, I am my selfe in
some part of his opinion. But yet no farther, then
the same reprehension is to be extended generally un-
to all other magistrates.

Saint *Basil* in his time finding the like jars, and
disorder that we have now amongst us; how (as it is
in the Booke of Iudges) every man did, even what hee
list himselfe, he saith, he perceived this was the cause:
for that (as it is there noted), in those daies there
was no King in *Israel*, that is, God was not regarded,
or as it may truly be said, the magistrates did not
their duties. For there is no great difference be-
twixt having none at all, and having of such as do pe-
gle the charge which is committed unto them.

Nay surely mine opinion is, that if there were not
some,

Cap. 3.
An exhorta-
tion to the
Magistrates
Brev.

Basil.

some (whether Bishops, or men of as great or greater authority) that doe in some sort favour these spirits, they would never have growen either in number so many, or in their dealings to have bene so violent, That which Master Calvin writeth, may very fitly be applied to this purpose: *Nemini verbum facere in mentem veniret, nisi quisquilia hominum viderent se proceribus officium prestare, ac paratam sibi esse male-dicentia mercedem: subitoque evanescerent mendacia, nisi ab eisdem illis in quorum gratiam conficta sunt, fo-verentur*: None would ever have opened their mouths in this sort, except the base, and rascall sort of men had seene that thereby they should gratifie some men in authority, and were to be rewarded: for their evill speaking, and lies would soone have dyed, if they were not nourished by those, for whose pleasure they were published.

Ad 2. fra-
trem.

Tertull.

Be it that hitherto you have bene mooved to spare them with their great shew of zeale. For as Cicero saith: *Us quisque est vir optimus, ita difficillime esse alios improbos suspicatur*: The best men, do least of all suspect others to be evill. Yet now that you see into how desperate, and dangerous a course they are fallen your farther bearing with them will not be well excused. They are almost come (as Tert. noteth) of such like men, *A filo ad macheram*, from words to blowes. Her Majesty is depraved; her authority is impugned, and great dangers are threatned. Civill government is called into question: Princes pretogatives are curiously scanned: the interest of the people in Kingdomes is greatly advanced: and all government generallly is pinched at, and contemned. The Church is condemned, the ancient Fathers are despised,

despised, your preachers are defaced; and yet these men are tolerated.

Let it be held for good policy, *Præferimus cibaria ciceron.*

locutus. & rants alarum in Capitolio, for feare of theeves in the night. But yet (as Cicero saith) if

they will gaggle, and make a noise in the day time without any cause, *Opinor in crura suffringantur:* I

thinke it very fit they be rapt on the shiones. And even so it is with these our Prophets, and their ad-

herents, as it followeth in the same place. *Alii*

eorum anseres sunt qui tantummodo clavant, nocere non possunt: alii canes qui latrare & mordere possunt: cibaria

his præberi videmus. Some of them are getse which only gaggle, and cannot hurt: others are dogs, which

both can barke, and bite: and yet we see them maintained. *Sed vos maxime debemus in eos impetum facere:*

But you that are magistrates ought rather to re-
straine them.

Zanchinus in his Epistle before his answer to *Zanchin.*

Holdern the Arrian, being greatly moved with the like schismatikes in Germany, doth cry out in the bitterness of his hart, *O tempora! O mores!* good

Lord what times are these wherein we live, and how are men in their manners grown to be more

strous? *Iobelech Almighty God* saith he) (using the very words which *Alexander* Bishop

of *Constantinople* upon the like occasion had once used) that eyther it would please his Majesty

to repress *Horum incendiariorum nefarius conatus:* The wicked attempt of these fire Brands, or else

to take me out of this life, that I may never behold the miseries and calamities which of necessity

thereby must fall upon the Church. He exhorteth
L the

the Magistrats that they would more diligently looke unto their duties then before time they had done. *Cur enim unicuique quicquid lubet scribere, & in quemvis pro sua libidine bacchari, eaque ratione Ecclesi- as perdere permittitur?* For why is every one suffered (saith he) to write what he list, and to raile upon every man at his pleasure, and so by that meanes to destroy the Church?

Nay surely if you looke not to this geare in time, this judgment doth but begin at the House of God, and it will proceede farther to the overthrow of all government. G O D of his infinite mercy open your eyes that you may see these dangers, and grant you both grace, and courage, that you may in due time prevent them.

To the peo-
ple.

And now unto you all dearly beloved, who having no authority to repress these spirits, must carefully looke about you, that you be not deceived: I beseech you with the Apostle, Do not beleve them.

The Doctrine of the Church of England, is pure, and holy: the government thereof, both in respect of her Majesty, and of our Bishops is lawfull, and godly: the booke of Common-Prayer containeth nothing in it contrary to the Word of God.

All those points have bene notably approved, and maintained not onely against the Papists, but likewise against some other schismatikes, and you your selves with great joy, and comfort have in time past imbraced them accordingly. If any of you now, my brethren, be otherwise affected, the fault is in your selves: for they remaine (as the nature of truth requireth) to be as they were before: but you through

through your rashnes in following of every spirit, are
 grown to a wonderful newfanglednes : and are in-
 deed become inccere changellings. *Quemadmodum* Orat. 3.
eadem terra has res se valentem, qua veritatem correptis
videtur moveri: As the same Earth (saith Grey. Naz.)
 appeareth immooveable to those that are in health,
 which to the giddy doth seeme to turne about : to
 you, my brethren, by following the persuasions of
 false Prophets (who, as *brethren* saith : *De istis enim*
semper eadem sententias habent : Of the selfe same
 things have not alwaies the same opinions) are
 drawn to an unjust mill ke of the Church, *Et aman-*
tes vel non amantes, hanc eadem de eisdem iudicant: And
 according to your love, or hate your judgments upon
 the selfe same things do vary, and alter.

See, I pray you, what dislike is able to worke,
 and therefore take heed of those who shall endeavour,
 through lies, and flanders, to make the truth, and the
 preachers thereof odious, and hatefull unto you.
 For as the Apostle writeth, *Emulantur vos non bene,*
sed excludere vos volunt, ut, illos emulemini: They are
 jealous over you amisse, even for their owne purpose, Gal. 4.
 and commodity : yea they would exclude you from
 the Doctrine you have received at our hands, and
 from the affection, and love, which you once bare
 unto us, that ye might altogether love them, and
 follow their deviles.

And that is the end of their railings, and libel-
 ling. *Mos semper fuit hereticorum, quorum doctrinam*
non possunt confutare, illorum vitia in odium adducere:
 It hath alwaies bene the manner of heretikes, to
 bring their lives into hatred, whose Doctrine they
 cannot confute. Knowing that by the contempt of

the one doth easily enſue the diſlike of the other.

Howbeit, they will pretend that the zeale of Gods glory doth moove them unto ſuch bitterneſſes, againſt the preſent eſtate of Religion, and againſt the chiefe maintainers of it, and that for conſcience ſake, and for the glory of Zion they are driven to uſe ſuch more than tragickall outcries. But Bernard will not ſuffer them to hide their malice under theſe masks, who writing againſt certaine ſchiſmatikes in his time, ſaith, *Alii quidem nudè aique irreverenter, uti in buccam veneris, virum eorumque deſtructionis*: Some do plainly, and irreverently, even as it comes into their ſtomacke, ſpue out the poiſon of their ſlanders. Many others there be, who covey their malice more cunningly, nay more hypocritically, as though all they ſaid proceeded of meere love, and Chriſtian charity, of whom it followeth, *Videas præmiſſiſ alia ſuſpiria: ſequi quædam cum gravitate, vultu mœſto, demisſis ſuperciliis & voce plangenti egredi maledictionem, & quidem tanto perſuaſibiliorem, quanto creditur ab iis qui audiunt corde invito & magis condolenti affectu, quam malitioſe proferri*: You ſhall ſee ſome, that after they have ſet divers great ſighes, and groanes, will preſently with great gravity, and drawing out of their words, with a heavy countenance, with caſting downe their heads, and with a pittifull voyce, breath out malediction, the which men do rather beleefe, becauſe it ſeemeth by ſuch their hypocriticall dealing, rather to proceed of a ſorrowfull compaſſion, than of malice, and hatred. But dearly beloved, take heede of theſe ſpirits. Where you finde theſe

Serm. ſuper.
Cant. 24.

these conditions, believe not, I pray you, any such protestations.

Furthermore, you shall have some that will come unto you with a long tale, protesting that they cannot re-aine their teares; with the ancient men in Egypt to see the foundation of our new Temple not to be answerable (as they say) to the beauty of the old. And herein they thinke they should be very acceptable unto you, whereas in truth the crying of these aged men, was a great discouragement to the builders, and one of the principall lets, why the worke went no better forward: and the Prophet Aggeus was sent from God to reprove them for it, allowing nay preferring in some respects, the new building, which then they had in hand, before the other, which some so much affected.

*Oleianus in
12. Rom.*

So as, deerey beloved, when you heare the like cries, in any wise believe them not; but rather shout aloud for joy (as there it is likewise noted) in that you have lived to see your Temples purged from the leaven of Popery, and to flourish, as they do, with the sincerity, and truth of Christian Religion.

They will furthermore (the better to creepe into your hearts) pretend great humility, and bitterly exclaime against the pride of Bb. as though they affected nothing else by their desired equality, but some great lowlines, and to prostrate themselves at your feete for your service: whereas in deede they shoote at greater superiority, and preeminence, then ever your Bishops did use or challenge unto them: and would no doubt tyrannize by their censures over both Prince,

and people at their pleasure, in most intolerable, and popelike manner. As partly you may gather by the premisses, and partly furthermore understand in that not onely they do use the very same arguments for the soveraigne authority of their presbyteries (against the Prince) in causes Ecclesiasticall: thus the Pope doth for his principality in the same (and none other so far as I can read, or I thinke can be shewed by any) but do likewise make to all our arguments for her Majesties supremacy against them, the very same answers, (if not word for word, yet allwaies in effect) that *Harding*, *Stapleton*, *Dorman*, and *Saunders* have made to the same arguments, used by *Bishop Ierell*, *Bishop Horn*, *Master Nowell*, and others to the same purpose, and against the Pope. I cannot stand to enter into any particular examples of this matter, onely J thought it necessary at this time to advertise you of it (take his advantage thereof who list) that you might the better beware of such kinde of spirits.

You have heard them, J am sure, greatly ex-c'aime against our Bb^y livings, as though they had too much, thereby to perswade you with what simple allowance they could content themselves: and yet (as you have heard) they reckon all the livings of the Church too little for themselves: condemning you of the laity, who eyther have or would have part with them, for cormorants, *Dimissians*, and for such wicked traitors against the Church, as *Judas* was against **CHRIST**.

They would gladly seeme to be very godly, zealous, and religious: and yet notwithstanding, if you will rely upon *Saint James* his opinion, and judge of them

them by the usage of their tongues, in their immodest speeches and libelling, you shall finde their profession thereof to be full of so great vanity, as that particularly it may be verified almost of every one of them: *Huius vana est religio.*

If they set forth a booke of Common Prayer, then caution is made that nothing be done contrary to any thing set downe in the same. If they decree any thing in their synods (yea though it be in civil matters) against an act of Parleament, that treason is not treason, yet if you withstand them, you are forthwith accursed: or as touching Church causes, except it should so fall out, that they do erre in their determinations, and that in some great matter of faith, all men must stand unto their orders, decrees lawes, and constitutions.

But on the other side, if the Church indeed, upon sufficient grounds shall eyther publish a booke, or command any thing to be observed, though that which is commanded have bene determined of, not onely by provincially or nationall synods, but by all the generall counells in effect, which were held before the tyranny of popery: yet (as Saint Bernard Bernard. saith in the like case) *Herent ad singula quae injunguntur, exigunt de quibusq. rationem, male suspicamur de omni precepto, nec unquam libenter acquiescunt, nisi cum ac dire contigerit quod forte libuerit:* they sticke at all things which are enjoined, they require the reason of every thing, they suspect amisse of every precept, and will never willingly hold themselves contented, but when they heare that, which peradventure doth please them.

They sift, they search, and condemne at their pleasure,

August.

sure. This is too much, that is too little: this is too long, that is too short: this is idolatrous; that is superstitious: this is wanting, that is superfluous: this is not aright, that is awry: and as Saint *Augustine* saith, *Nisi quod ipsi faciunt, nihil rectum existimant*: They thinke well of nothing, but of that they do themselves.

If they expound a place of Scripture, as they do that, whereof I spake before, *De Ecclesia*: and those likewise which they bring for the prooof of their aldermen: though they therein dissent among themselves, and from the interpretation of all the ancient fathers who ever lived, yet we must beleeve them (as *Hosius* spake of the Church of *Rome*) that what they say, it is the very Word of God.

If they alledge unto us the authorities of fathers, and councils, to proove the equality of ministers, the authority of their lay governours, and the continuance of their presbyteries since the Apostles times: though therein they pervert them all most grossely, (and I feare of purpose to deceive you my brethren, even against their owne consciences, and contrary to the expresse meaning of the said fathers, and councils, even in those places which they bring, and infinite others:). yet they will face out the matter with very strange boldnes, and be more then offended that any should examine or seeme to mistrust them. I could bring you divers examples hereof, but one of each sort shall suffice.

T. C. lib. 1.
pag 99. 100
107.

To proove the equality which they say ought to be in the ministers of the word, and Sacraments, they alledge *Cyprian*, *Ambrose*, &c. affirming that in those times there was no difference betwixt a Bishop and

and a Priest; but that they had all equall authority within their own parishes, and that whosoever was a Bishop, was a Priest, and whosoever was a Priest (that is a minister of the word and Sacraments) was a Bishop: whereas in the whole course of their writings the contrary is most manifest: never man besides themselves (to my understanding) did so expound them: the Ecclesiasticall Histories report of those times otherwise, and within lesse then an hundred yeeres after Cyprian, and eyther before or in Ambrose daies, it was condemned as an heresie, for any to hold that opinion.

Againe to proove the authority of their Aldermen, (which do neyther preach nor administer the Sacraments) with the use, and practise thereof in every Church long after the Apostles times, they alledge certaine places out of Ignatius, Tertullian, Hierome, &c. where mention is made of priest-hood, of colledges, counsailes, and companies of Priests, that joyned with the Bishops for the better government of the Church, and execution of certaine particular duties.

Whereas besides that Master Calvin himselfe writing of the state of the Church presently after the Apostles daies confesseth, that those Priests were ministers of the Word and Sacraments: *Haebant singulae civitates presbyterorum collegium, qui pastores erant & doctores*: Every City had a college of Priests which were pastors, and Doctors: the very authours themselves almost in every part of their workes do call the said Priests *Sacerdotes* (which cannot agree to these lay Aldermen) distinguishing them in direct termes, & *Laici* from Lay-men, and do

but

M

ascribe

Lib 4. Inst.
cap. 4. sect. 2.

ascribe unto them ordinarily authority for the administration both of the word, and Sacraments, in all writers, fathers, council, and Histories from that time till this, have ever (these men excepted) accounted of them, that is, as of pastors, doctors, and ministers of the Gospel.

But of all other in my opinion the last example appertaining to this purpose is most notable. For the better understanding whereof, you must know that the Church of God ever since the Apostles times, hath distributed the Ecclesiasticall ministry principally into these three parts, Bishops, Priests, and Deacons: according as it is contained in the apology of the Church of England: *Credimus, variis in Ecclesia esse ordinis ministrum: alios esse Diaconos, alios Presbyteros, alios Episcopos, quibus instituitur populi & religionis cura & procuratio commissa est: Vnde* we beleeve that there bee divers degrees of ministers in the Church: whereof some be Deacons, some Priests, some Bishops: to whom is committed the office to instruct the people, and the charge, and setting forth of Religion.

This division our new reformers with one consent do allow, for the very platforme of their desired government: But their exposition of the parts thereof, is agreeable to that which is before observed of them, even contrary to the profession which hitherto we have made to all the world, and contrary to the testimonies of all antiquity. By Bishops, they say, was meant the ministers of the word, and Sacraments, without any distinction of degree, or any inequality for government or authority: and by Priests, their lay elders onely.

And

And upon this presumption, and very grosse falsification of all the ancient fathers, the chiefe ring-leader in this cause is now afraid to use these words: T. C. 66. 2.
pag. 13. If master Doctor had ever read the Ecclesiasticall Histories, he might have found easily the Eldership most flourishing in *Constantines* time and other times when as the peace of christians was greatest.

For reply whereunto master Doctor *Whigge* now Archbishop of Canterbury, having desired him that was so cunning in the Ecclesiasticall Histories, to bring forth but one that affirmeth this kinde of government to have bene under *Constantinus* about three yeeres after, he brought out *Eusebius*, who must do this state for him: in that he saith there were Bishops, elders, & Deacons at the councill of Nice. Lib. 3. pa. 67

But you shall heare this skilfull man in Histories, how he applieth the authority of *Eusebius*. It is manifest (saith he) that the Churches were governed under him (meaning *Constantinus*) as before by Bishops, Elders, and Deacons; by that which is cited of *An infinite number of Elders, and Deacons, which came to the councill of Nice, with the two hundred, and fifty Bishops.*

Heere you see how gladly this fellow would have you to beleeve, that this their government so earnestly now sought for, did most of all flourish about the time of the councill of Nice, that then there was no difference betwix a Bishop, and a minister of the word, but were both of them, of equall authority, and that then their lay Elders had their consistory with the rest of their companions in every parish.

Whereas all the World knoweth, that *Eusebius* meaneth nothing els in that place, but to signify the

great appearance, from all places, of the Clergy men, of all sorts, in that most honorable Synod. And it is likewise apparant by the first Canon of the said Councell; that long before that time, Bishops had very large jurisdictions: as the Bishop of Alexandria is said according to an old custome, to have authority or power over all *Egypt*, and *Pentapoly*.

Nay it is manifest by the History of those, and the former times, that as at the first for the representing of schismes, Bishops had authority given them over the rest of the Clergy, so upon good experience, and long prooffe, that the Bishops being many in number, did grow themselves likewise at some times: it seemed good unto that Councell, with the emperors consent, for the better government of them in like manner, to divide the whole body of Christendome into foure Patriarchships: whereof the first was *Rome*, which had authority over *Italy*; and other Churches of the west: The second *Alexandria*: which had confirmed unto it the old jurisdiction before mentioned: The third *Antioch*: which was over *Syria*: and the fourth *Jerusalem*, that ruled the Churches in *Jury*.

So as he that should dreame of any such presbyteries in *Constantines* time, as our new men talke of: must eyther be very much distempered, very ignorant or very malicious. This I am sure of, that men of such a faculty, can never want authority to proove what they list. And therefore, as I said, so I say againe my brethren, that if they shall alledge any of the said ancient fathers, Councels or Histories to proove the equality of ministers, the government of their Aldermen, and the continuance of their presbyteries
since

since the Apostles times, they alwaies abuse themselves, falsifie their authors, and endeavour to deceive their readers, and hearers : I beseech you dearly beloved, beleeve them not.

I might here likewise put you in minde, how these Prophets, who seek to withdraw you from the Church established, are rent in sunder, and divided amongst themselves. They have written bookes one against another, and do most bitterly condemne the doings, and proceedings one of another. You (saith one sort of them) in that you separate your selves from the publike assemblies in *England*, are grown to become plaine Donatists, and heretikes: you (saith the other) in that you having laid the foundations whereupon we stand, and yet do joyne your selves with them, are become meere hypocrites, and apostates : it had bene better for you never to have knowen the truth, than by such your dealings so to have betrayed it.

Do you see these things (dearly beloved) and will you not eschew them? Will you give your selves over to an unbridled course, the end whereof you know not? Shall men of such inconstancy lead you from the truth, and make you to imbrace those things, which you know to have bene condemned with one consent by all the ancient fathers for heresies? If you will needs affect them still because you have no stay of yourselves; yet let me, I beseech you, prevaile thus much with you, that untill, at the least, they agree amongst themselves, you will be content to give over any longer to follow them.

In so doing, I doubt not, but you shall returne

to your old love of the truth, imbrace with your former joyes this your present reformation (which your neighbors adjoyning would thinke themselves most happy to attaine) and with all sobriety, and contentment, willingly, and obediently submitting your selves to obey these, and the like exhortations, penned by the holy Ghost, and tending to perswade you to perseverance in that godly Doctrine which you have received.

Col. 2.

Sicut accepistis Iesum Christum Dominum, ita in eo incedite: As you have received Christ Iesus the Lord,

1 The. 2.

so walke in him. And againe; We beseech you brethren, by the coming of our Lord Iesus Christ, and by your assembling unto him, that you be not suddenly mooved from your minde nor troubled by spirits, that is, by deluding spirits, and vaine Doctrine, but stand fast, and keepe the instructions which you have bene taught. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things, which you have both learned, and received, and heard, and seen in your true Prophets, who have some of them sealed the truth with their blood, those things, I say, forget not. but hold fast, remember, and put them in practise: Et Domini pacis erit vobiscum, And the God of peace shall be with you.

Phil. 3.

Beware (saith the Apostle) of Dogs, beware of evil workers, beware of concision, that is, of such as cut a

Gal. 2.

sunder the Church of God. If any man preach unto you any other Gospel, than that which you have received,

Hab. 13.

let him be accursed. Be not carried about with divers, and strange Doctrines; for it is a good thing that

the

the hart be established with grace. *Non conualescit
planta quæ sapè transferuntur* that plant never prooveth,
which oft is removed.

Suffer not your selves, as it were bowles, to be easily turned, and thether. *Lapis quadratus stabilis est*: The square is unshaketh surest. It is very unmette you should henceforth be any more as children, wavering, and caried about like little boates with every winde of doctrine by the deceit of men, and with craftines, wherby (as men that are well practised) they lie in wait to deceive: but follow the truth in love, and in all things grow up as true, and lively members of that body whereof Christ is the head. By whom in so doing you shall receive increase of all heavenly graces in this life, as of faith, sobriety, obedience, and constancy in the truth, and in the world so come obtaine to your endles, and everlasting comfort, that glorious, and immortall Crowne, which is purchased for the gally, by the blood of the Lambe that sitteth upon the Throne of all glory. Of which Crowne God of his infinite mercy grant us all to be partakers, through the merits, and death of Iesus Christ our Lord: to whom with the holy Ghost, three persons, and one God, be all praise, honour, and glory, both now and for evermore, Amen.

The time will come when they will not suffer wholesome doctrine: but having their eares itching, shall after their owne lusts get them an heape of teachers. 2. Tim. 4.

Whereas there is among you envying, and strife, and divisions, are ye not carnall, & walke as men? for when one saith I am Pauls, and another I am Apollos, are ye not carnall? 1 Cor. 3.

FINIS

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A
S E R M O N
P R E A C H E D A T
P A V L S C R O S S E

the 9. of February, being the
first Sunday in the Parliament, Anno Dom. 1588.

by RICHARD BANCROFT D. of Divinity,
and Chaplaine to the right Honourable

Sir Christopher Hatton Knight, Lord Chan-
cellour of England.

Wherein some things are
added, which then were omitted,
either through want of time or de-
fault in memory.

2 Tim. 2. 16.

*May prophane, and vaine bablings, for they will encrease
unto more ungodlinesse.*

LONDON

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sold by GODFREY EMERSON. 1637.

1



Schismaticos non fides diversa facit: August.
sed communionis dirupta societas.

Schismatikes, are such as retaining with us the true faith, do separate themselves from us, for orders, and ceremonies.

Nullum Schisma non sibi ali. Hierom.

quam postea confingit haresim, ut

recte ab Ecclesia secessisse videatur. Schismatikes in short time for the most part do proove heretikes.

Epistolas plenas mendaciorum & fraudulentiae atque Hierom.
perjurii in orbem dirigunt, ut & aures polluant audi-
entium & existimationem simplicium ledant, quod im-
pleatur in eis hoc quod scriptum est: a prophetis Hierusa-
lem est egressa pollutio in omnem terram. Non enim eis suf-
ficit iniquitatem propriam devorare et proximum ledere:
sed quos semel oderunt per universum orbem infamare co-
antur & ubique seminare blasphemias. That is in effect thus. In that they cast abroad their infamous libels, so lewdly fraught with lies, and sleights, to corrupt thereby the eares of their hearers, and to hurt the opinion, & judgment of the simpler sort: that is fulfilled in them which is written: From the false prophets which are in the Church, is wickednesse gone forth into all the Land. For it is not sufficient for them to hide, and devoure their owne iniquities, and by such calumniationes to hurt their neighbours: but those whom once they hate, they labor to defame through all the World, and do sow in every place their cursed, and slanderous speeches,

Galat. 1. Discipulos sepe numero gignunt; ideo se notiores quod
 Magistros superent audacia, vana ostentatione & inani
 suasionē perfectionis. Hi cum aliquid addiderunt aut
 immutarunt, suam quoque seorsim habent sectam, cuius
 ipsi eadem per maiorem gloriæ cupiditate authores videri vo-
 lunt. Nemo enim est ejusmodi vir, qui non aliquid novi
 comminiscendo eminere & nominari, & magister su-
 orum, aut doctor dici & haberi cupiat. The schollers
 of schismatikes, through a vaine ostentation, and
 perswasion of perfection, are commonly more im-
 pudent, and worse than their masters. These men
 having added or changed any thing, will have by
 themselves a sect of their owne, whereof (being as
 desirous of glory as their masters) they desire to be
 reputed the authors. For there is none of them who
 by devising of some new trickes, doth not covet to be
 famous, and to be accounted a Captaine, and doctor
 of his owne cure.





I. Ioh. 4. 1.

*Dearly beloved, belseve not every spirit,
but trie the spirits whether they bee of
God: For manie false Prophets are gone
out into the World.*



THESE words which I have
read unto you (right Hon.
and beloved in the Lord) do
divide themselves into three
parts: a Prohibition, *Be-
leeve not every spirit*: a
Commandement, *But trie
the spirits whether they be of
God*: and a Reason of them both, *Because many
false Prophets are gone out into the World*. Of these
three parts, the last in order is the first in na-
ture; and the first is the last: and I meane to
proceed accordingly. First I will shew unto
you, that many false Prophets are gone out
into the World: Secondly, the triall of them

B

is

is to be considered of : which two poynts being well understood , the necessity of the prohibition will evidently appeare ; which is , that we ought not to beleeve every spirit.

Many false Prophets are gone out , &c.

In this first part I observe foure things : the number of these Prophets , they are many : their qualitie , they are false : their going out , and the causes that move them so to do : and where they remaine , they are gone into the World.

The number of these Prophets. As concerning the number of these Prophets, the Scriptures do name these : *Simon Magus, Elimas, Barjebu, the Natholaines, Hymineus, Philetus, Alexander, Phigellus, Hermogenes, Diotrephes, Theudas, and Iudas of Galilee.* To whom also these may be added : *Ebion, Celsus, the Carpocratians, Simon of Galilee, Menander,* and divers others.

With these Prophets the Church was so troubled , and disquieted in *St. Johns time*, that (as it seemed) some cared for no Spirit, Prophet, nor Doctrine : and some were so giddy-headed , that in a manner every spirit contented them , which caused the Apostle to use in effect these words : to the one sort, Beleeve not every spirit ; and to the other , although you are not to beleeve every spirit, yet it is your duty to beleeve some spirit.

After the Apostles times, as it were out of

of the ashes of these false Prophets, there grew, and sprouting up so many other ichismatikes, and heretikes: as *Irenæus*, *Teriullian*, *Epiphanius*, and *St. Augustine* do testifie, that the very name of **C H R I S T** began to bee odious among the people: and as *Socrates* reporteth, the Christians were mocked, and jested at upon publike stages, and in their common interludes.

Of the times in like manner wherein wee now live, the Apostle *St. Paul* did prophesie, *1 Tim. 4.* that there should bee many false Prophets: and wee do see his sayings therein to bee fulfilled by the number of such Prophets as now remaine amongst us: *Arrians*, *Donatists*, *Papists*, *Libertines*, *Anabaptists*, the Family of love, and sundry other (I know not of what opinion) so many sectaries, and schismatikes, as that in very deed divers do revolt daily to Papistry, many are become meerly Atheists, and the best do stand in some sort at a gaze.

So as all the complaints which in times past have beene made heereof, may trulie bee applied to these our daies wherein wee now live; *Vos Christiani dissidetis inter vos & tot sectas habetis: quæ licet omnes Christianismi titulum sibi vendicent, tamen alia aliam execratur & condemnat. Quare vestra religio vera non est, nec à Deo originem ducit.* *Clem. Strab. Marc. 7.* Yee Protestants say the Papists (as *Clemens Alexandrinus* noteth some others to have said upon the like occasion)

wee dissent amongst your selves, and maintaine so many sects : which sects notwithstanding they all claime the title of Christian Religion; yet one of them curseth, and condemneth another : and therefore your Religion is not true, nor hath her beginning or ground from GOD.

Chrysostom. And Chrysostome of the Arheists; *Venit gentilis & dicit, vellem fieri Christianus: Sed nescio cui adhaeream. Multae inter vos sunt pugnae, seditiones & tumultus. Nescio quod dogma eligam, quod praferam.* The Infidell, and Heathen commeth; and saith, I would bee a Christian man, but I know not whom I should follow : there is much strife, dissension, and trouble amongst you : I can not tell what Doctrine to chuse to set before other : *Nam singuli dicunt, ego verum dico:* for every one saith, I speake the truth.

Melanct. The best amongst us in like manner I feare are come to the same passe that they were at in Melancthons time, who complained as hee writeth in this sort; *Quos fugiamus habemus, quos sequamur non intelligimus:* Wee understand whom to avoid (meaning the Papists) but as yet whom to follow wee know not. GOD for his mercies sake remooove this great stumbling blocke from amongst us : even as hee shall see it to bee most expedient for his Church.

The qualitie of these Prophets. Now of the qualitie of those Prophets : they are false : false in Doctrine, and false in

in conversation. In respect of their Doctrine, they are called in the Scriptures Spirits of error, seducers, deceivers, jugglers, authors of divers sects, false speakers, and the children of the Divell, who is the father of all falshood.

In respect of their conversation they are said to bee humble, and lowlie in outward shew, but yet of nature verie contentions, and unquiet, doting about questions, and strife of words: whereof commeth envie, strife, railings: and evill surmisings. Their mouths do speake proud things, and swelling words of vanitie: likewise dangerous things. They are bold, and stand in their owne conceit: they despise government, and feare not to speake evill of them that are in dignitie, and authoritie; whereas the Angels which are greater both in power, and might give not railing judgement against them before the Lord. They are Libellers, and do speake evill of those things which they know not. They are bolder in avouching their untruths, and in depraving their superiours, than *Michael* the Archangell durst be when hee strove against the Divell.

In both these respects they are resembled in the Scriptures, and in the ancient Fathers unto divers things; as unto painted wals, and Sepulchers, because they are hypocrites: to Trees which have nothing but leaves, because they are fruitlesse: to the Mer-maides

because they hide their errors under their counterfeite, and faire speeches : to *Helena*, of Greece, for that they move as great contention in the Church as shee did troubles betwixt the *Grecians*, and the *Trojans* : to the diseases called the Leprosie, and the Cancer, in that their corruption taketh deepe roote, and spreadeth so farre : to a Serpent that is lapped up together, because they have many windings, and contradictions : to the Fish named a Cuttle, for that they infect men with their blacke, and slanderous calumniation : to Snakes or Adders, the poyson of Aspes being under their lips : to the Viper, because they regard not to wound, and destroy their mother the Church : to Tygers, and Lions, for that they are very cruell, and fierce : and to diverse other such things as ought to make them odious to all that love the truth.

2 Tim. 2.
Röm. 3.

Of these false Prophets some indeavour to seduce the godly under pretence of dreames, and Revelations : especially the popish Priests, and Prophets. For proving of their reall presence, and purgatorie, as it appeareth most manifestlie in divers of their Bookes : but especially touching purgatorie in *Dionysius* the Carthusian ; *De quatuor novissimis*.

Dionysius

Vnto these I might adde the holie Maide of *Lisbone*, who did prophesie this last yere (if the report bee true) that the invincible Navy of the *Spaniards* should no sooner approach the

the Coast of England, but that presently all English mens hearts should faile them, and the Spaniards obtaine the Victory. I pray God that all Prophecies, and attempts against England have never better successe then these of late have had.

There are other false Prophets in like manner so termed, because they do apply the sayings of the true Prophets unto a false end, and purpose: as those in the Apostles times, who tooke upon them to set downe peremptorie the certaine time of the Day of judgement. Such there are also in these daies: especially *Brocard the Italian*, who expoundeth the Prophecies of *Esay*, *Ezechiell*, and the rest touching the overthrow of *Ierusalem*, *Aegypt*, *Tyre*, *Sidon*, and *Babylon* with their Kings, and Rulers to bee understood of the destruction of *Amwarpe*, *Paris*, the Prince of *Orange*, the Prince of *Conde*, and others both noble Men, and famous Cities in these last daies. *Danau in prolego. l. 12. Proph. cap. 8.*

Of this number I may very well account the late obstinate heretike *Francis Ket*, who was within these two Months brent at *Norwich*. All the places in the Prophets which did describe the spirituall Kingdome of *CHRIST*, he applied to the materiall restauration of the earthly *Ierusalem*: affirming that as many as would be saved, must go, and dwell there in the Land of *Chanaan*.

Another of this sort (whose Booke I have, written

written with his owne hand) endevo'reth to proove
out of the Prophets, that **ELIZABETH**
now Queene of England is ordained of God to
be Queene of *Jerusalem*: even as the Anabaptists
Contr. Anat. long since dreamed of *John Bocaldus* of *Leiden*,
whom as *Bullinger* noteth, they crowned King of
Jerusalem.

Lastly they are to be reckoned amongst the
number of these false Prophets, who do pervert
the meaning of the Scriptures for the mainten-
ance, and defence of any false Doctrine, schisme,
or heresie. Heereof you know I might give you
many examples: I pray you beare with me if
I set downe one as strange in my opinion, as
any is to be found in a matter of no greater im-
portance.

The name of false Prophet I am content
in diverse respects to suppress: the matter
it selfe which I meane, standeth in this sort.

There are very many now a daies, who do af-
firm that when **CHRIST** used these Words,
Math. 18. *Dic ecclesie*, he meant thereby to establish in the
Church for ever the same plat, and forme of
Ecclesiasticall government, to be erected in e-
Num. 11. very Parish, which *Moses* by *Iethroes* counsell
appointed in mount *Sinay*: and which after-
ward the *Jewes* did imitate in their particular
synagogs.

The certain
forme of Ec-
clesiast. govern.
They had (say these men) in their synagogs
their Priests, we must have in every Parish our
pastors: they their Levites, we our Doctors:
they their rulers of their synagogs, wee our
elders:

elders : they their Leviticall treasurers, we our Deacons.

This forme of government they call the Tabernacle which G O D hath appointed , the glory of God, and of his Sonne I E S U S C H R I S T, the presence of God, the place which he hath chosen to put his name there , the Court of the L O R D, and the shining forth of G O D S glory. Where this Ecclesiasticall synode is not erected, they say G O D S ordinance is not performed : the office of C H R I S T as he is a King is not acknowledged : in effect that without this government we can never attaine to a right , and true feeling of Christian Religion , but are to be reckoned amongst those who are accounted to say of C H R I S T as is in Luke, *Wee will not have this man to raigne over us.*

And their conclusion upon this poynt against all that do withstand their Govern-^{Demonstr.}^{of Discipline.}ment is this , according as it likewise followeth in the same place : *Those mine enemies which would not that I should Raigne over them , bring hither , and Slay them before mee.* Luke 19 : 27

Heere you see there is great vehemencie used , and very sharpe applications are urged, A man would thinke that if the ground of this government were not more cleere then the Sunne , and so determined of by all the godly, and learned in the World ever since C H R I S T S

C time

will grow to some extremities. For seeing these spirits of ours do follow so exactly, and with such hot pursuite, the outlandish precepts, touching the forme of their new government, is it not to be provided for, lest they fall to the outlandish meanes likewise (mentioned before in their traiterous propositions) for the erecting, and establishing thereof.

I was enformed by a magistrate of right good worship, that a preacher of this faction, in the presence of certaine Iustices of the peace, and in a very great congregation did without controlment, convention, or binding over eyther to sessions or assises, set on broch the Doctrine of the former propositions for violent reformation.

He greatly complained of the manifold imperfections, wherewithall (as he said) the Church of *England* was greivously oppressed: and laboured very earnestly to perswade his auditory, that in *France* it was lawfull for the people or inferiour magistrates to compell their Prince to a reformation of any such deformities: or else whether he would or no to do it themselves. As though he should have said: if by the Word of *G o d* it be lawfull in *France*, it is likewise lawfull in *England*: the duty of subjects to their Kings in that respect being one in both.

If these things, dearly beloved, which I have reported unto you (in sort as I have insisted upon them) be not true, let me be called to mine answer: but if they be true, then I trust you will confesse the necessity of this exhortation (so far as concerneth your duties) which here the Apostle maketh: *Charissimi nolite omni spiritui credere.* Take heede of such

such spirits lest they seduce you, and beleeeve them not.

○ Saint *Paul* in his Epistle to *Timo* doth straightly in him command us, that after one or two admonitions, we should avoid the company of an heretike. Vpon which place some learned men do observe, that the Apostles Doctrine there appertaineth but unto private men. For say they, if he had written the same to civill magistrates, he would have bidden them after one or two admonitions, to have punished with due severity all such kinde of persons. And even so say I touching this place. The Apostle exhorteth you that be private men, that you beleeeve not every spirit, but concerning you that be magistrates, I am assured, the apostolicall doctrine doth command you, that by your authority you carefully indeavour to suppress such spirits. *Martin* affirmeth that the Bishops are in fault, that there are so many schismes this day amongst us, and I confesse, I am my selfe in some part of his opinion. But yet no farther, then the same reprehension is to be extended generally unto all other magistrates.

Saint *Basil* in his time finding the like jars, and disorder that we have now amongst us: how (as it is in the Booke of Iudges) every man did even what hee list himselfe, he saith, he perceived this was the cause: for that (as it is there noted) in those daies there was no King in *Israel*, that is, God was not regarded, or as it may truly be said, the magistrates did not their duties. For there is no great difference betwixt having none at all, and having of such as do neglect the charge which is committed unto them.

Nay surely mine opinion is, that if there were not some,

Cap. 3.
An exhortation to the
Magistrats.
Beza.

2. Cor. 12.

some (whether Bishops, or men of as great or greater authority) that doe in some sort favour these spirits, they would never have growen either in number so many, or in their dealings to have bene so violent,

Ex p. 171.

That which Master Calvin writeth, may very fitly be applied to this purpose: *Nemini verbum facere in mentem veniret, nisi quisquiliæ hominum viderent se proceribus officium præstare, ac paratam sibi esse maledicentiæ mercedem: subiòque evanescerent mendacia,*
 * *nisi ab eisdem illis in quorum gratiam conficta sunt, foreverentur:* None would ever have opened their mouths in this sort, except the base, and rascall sort of men had seene that thereby they should gratifie some men in authority, and were to be rewarded: for their evill speaking, and lies would soone have dyed, if they were not nourished by those, for whose pleasure they were published.

Ad 2.
 Item.

Be it that hitherto you have bene mooved to spare them with their great shew of zeale. For as Cicero saith: *Vt quisque est vir optimus, ita difficillimè esse alios improbos suspicatur:* The best men, do least of all suspect others to be evill. Yet now that you see into how desperate, and dangerous a course they are fallen your farther bearing with them will not be well excused. They are almost come (as Tert. noteth) of such like men, *A stilo ad macheram*, from words to blowes. Her Majesty is depraved, her authority is impugned, and great dangers are threatned. Civill government is called into question: Princes prerogatives are curiously scanned: the interest of the people in Kingdomes is greatly advanced: and all government generally is pinched at, and contemned.
 * The Church is condemned, the ancient fathers are despised,

Tert. 2.

despised, your preachers are defaced, and yet these men are tolerated.

Let it be held for good policy, *Vt anseribus cibaria cæro. locentur, & canes alantur in Capnolis*, for feare of^t theeves in the night: But yet (as *Cicero* saith) if they will gaggle, and make a noise in the day time without any cause, *Opinor iis crura suffringantur*: J thinke it very fit they be rapt on the shinnes. And even so it is with these our Prophets, and their adherents, as it followeth in the same place: *Alii eorum anseres sunt qui tantummodo clamant, nocere non possunt: alii canes qui latrare & mordere possunt: cibaria his præberi videmus*: Some of them are geese which only gaggle, and cannot hurt: others are dogs, which both can barke, and bite: and yet we see them maintained. *Sed vos maximè debetis in eos impetum facere*: But you that are magistrates ought rather to re-
straine them.

Zanchinus in his Epistle before his answer to *Zanchinus*. *Holderus* the Arrian, being greatly mooved with the like schismatikes in Germany, doth cry out in the bitterness of his hart, *O tempora! O mores!* good LORD what times are these wherein we live, and how are men in their manners growne to bee monstrous? J beseech Almighty GOD (saith he) (using the very words which *Alexander Bishop* of *Constantinople* upon the like occasion had once used) that eyther it would please his Majesty to repressse *Horum incendiariorum nefarios conatus*: The wicked attempts of these fire Brands, or else to take me out of this life, that J may never behold the miseries, and calamities which of necessity thereby must fall upon the Church. He exhorteth
L the

the Magistrats that they would more diligently looke unto their duties then before time they had done. *Cur enim unusquisque quicquid lubet scribere, & in quemvis pro sua libidine bacchari, eaque ratione Ecclesi- as perdere permittitur?* For why is every one suffered (saith he) to write what he list, and to raile upon every man at his pleasure, and so by that meanes to destroy the Church?

Nay surely if you looke not to this geare in time, this judgment doth but begin at the House of God, and it will proceede farther to the overthrow of all government. G O D of his infinite mercy open your eyes that you may see these dangers, and grant you both grace, and courage, that you may in due time prevent them.

to the pro-
p.c.

And now unto you all dearly beloved, who having no authority to repress these spirits, must carefully looke about you, that you be not deceived: I beseech you with the Apostle, Do not beleieve them.

The Doctrine of the Church of *England*, is pure, and holy: the government thereof, both in respect of her Majesty, and of our Bishops is lawfull, and godly: the booke of Common-Prayer containeth nothing in it contrary to the Word of God.

All those points have bene notably approved, and maintained not onely against the Papists, but likewise against some other schismatikes, and you your selves with great joy, and comfort have in time past imbraced them accordingly. If any of you now, my brethren, be otherwise affected, the fault is in your selves: for they remaine (as the nature of truth requireth) to be as they were before: but you
through

through your rashnes in following of every spirit, are
 growen to a wonderfull newfangelnes : and are in-
 deed become meere changelings. *Quemadmodum eadem terra stat rectè valentibus, quæ vertigine correptis videtur moveri :* As the same Earth (saith Greg. Naz.)
 appeareth immooveable to those that are in health,
 which to the giddy doth seeme to turne about : so
 you, my brethren, by following the perswasions of
 false Prophets (who, as Irenæus saith, *De eisdem non
 semper eadem sententias habent :* Of the selfe same
 things have not alwaies the same opinions) are
 drawn to an unjust mislike of the Church; *Et aman-
 tes vel non amantes, hæc eadem de eisdem iudicatis :* And
 according to your love, or hate your judgments upon
 the selfe same things do vary, and alter.

See, I pray you, what dislike is able to worke;
 and therefore take heed of those who shall indeavour,
 through lies, and slanders, to make the truth, and the
 preachers thereof odious, and hatefull unto you.
 For as the Apostle writeth, *Emulantur vos non bene,
 sed excludere vos volunt, ut, illos erudiamini :* They are
 jealous over you amisse, even for their owne purpose,
 and commodity : yea they would exclude you from
 the Doctrine you have received at our hands, and
 from the affection, and love, which you once bare
 unto us, that ye might altogether love them, and
 follow their devises.

And that is the end of their railings, and libel-
 ling. *Mos semper fuit hæreticorum, quorum doctrinam
 non possunt confutare, illorum vitam in odium adducere :*
 It hath alwaies bene the manner of heretikes, to
 bring their lives into hatred, whose Doctrine they
 cannot confute. Knowing that by the contempt of

the one, doth easily ensue the dislike of the other.

Howbeit, they will pretend that the zeale of Gods glory doth moove them unto such bitterness, against the present estate of Religion, and against the chiefe maintainers of it, and that for conscience sake, and for the glory of Sion they are driven to use such more than tragicall outcries.

Serm. super.

Cant. 24.

But Bernard will not suffer them to hide their malice under these masks, who writing against certaine schismatikes in his time, saith, *Alii qui-*

**dem nudè atque irreverenter, uti in buccam venerit, virus eorum detractionis:* Some do plainely, and irreverently, even as it comes into their stomacke, spue out the poyson of their slanders. Many others there be, who cover their malice more cunningly, nay more hypocritically, as though all they said proceeded of meere love, and Christian charity, of whom it followeth; *Videus præmissi alia suspiria: sicque quadam cum gravitate, vultu mæsto, demissis superciliis & voce plangentis egredi maledictionem, & quidem tanto persuasibiliorem, quanto creditur ab iis qui audiunt corde invito & magis condolentis affectu, quam malitiose proferri:* You shall see some, that after they have set divers great sighes, and groanes, will presently with great gravity, and drawing out of their words, with a heavy countenance, with casting downe their heads, and with a pittifull voyce, breath out malediction, the which men do rather beleieve, because it seemeth by such their hypocriticall dealing, rather to proceed of a sorrowfull compassion, than of malice, and hatred. But dearly beloved, take heede of these spirits. Where you finde these

these conditions, beleeve not, I pray you, any such ⁿ protestations.

Furthermore, you shall have some that will come unto you with a long tale, protesting that they cannot refraine their teares, with the ancient men in *Ezra*, to see the foundation of our new Temple not to be answerable (as they say) to the beauty of the old. And herein they thinke they should be very acceptable unto you: whereas in truth the crying of these aged men, was a great discouragemēt to the builders, and one of the principall lets, why the worke went no better forward: and the Prophet *Aggeus* was sent from God to reprove them for it; allowing nay preferring in some respects, the new building, which then they had in hand, before the other, which some so much affected.

Oleuianus in
12. R. m.

So as, deerely beloved, when you heare the like cries, in any wise beleeve them not; but rather shout aloud for joy (as there it is likewise noted) in that you have lived to see your Temples purged ⁿ from the leaven of Popery, and to flourish, as they do, with the sincerity, and truth of Christian Religion.

They will furthermore (the better to creepe into your hearts) pretend great humility, and bitterly exclaime against the pride of Bb. as though they affected nothing else by their desired equality, but some great lowlines, and to prostrate themselves at your seete for your service: whereas in deede they shoote at greater superiority, and preeminence, then ever your Bishops did use or challenge unto them: and would no doubt tyrannize by their censures over both Prince,

and people at their pleasure, in most untollerable, and popelike manner. As partly you may gather by the premisses, and partly furthermore understand in that not onely they do use the very same arguments for the soveraigne authority of their presbyteries
 * (against the Prince) in causes Ecclesiasticall : that the Pope doth for his principality in the same (and none other so far as I can read, or I thinke can be shewed by any) but do likewise make to all our arguments for her Majesties supremacy against them, the very same answers, (if not word for word, yet alwaies in effect) that *Harding*, *Stapleton*, *Dorman*, and *Saunders* have made to the same arguments, used by Bishop *Jemell*, Bishop *Horn*, Master *Nowell*, and others to the same purpose, and against the Pope. I cannot stand to enter into any particular examples of this matter, onely J thought it necessary at this time
 * to advertise you of it (take his advantage thereof who list) that you might the better beware of such kinde of spirits.

You have heard them, J am sure, greatly exclaime against our Bb. livings, as though they had too much, thereby to perswade you with what
 * simple allowance they could content themselves : and yet (as you have heard) they reckon all the livings of the Church too little for themselves : condemning you of the laity, who eyther have or would have part with them, for cormorants, *Dionysians*, and for such wicked traitors against the Church, as *Judas* was against C H R I S T.

They would gladly seeme to be very godly, zealous, and religious : and yet notwithstanding, if you
 * will rely upon Saint *James* his opinion, and judge of them
 them

them by the usage of their tongues, in their immodest speeches, and libelling, you shall finde their profession thereof to be full of so great vanity, as that particularly it may be verified almost of every one of them: *Hujus vana est religio.*

If they set forth a booke of Common-Prayer, then caution is made that nothing be done contrary to any thing set downe in the same. If they decree any thing in their synods (yea though it be in civil matters) against an act of Parleament, that treason is not treason, yet if you withstand them, you are forthwith accursed: or as touching Church causes, except it should so fall out, that they do erre in their determinations, and that in some great matter of faith, all men must stand unto their orders, decrees lawes, and constitutions.

But on the other side, if the Church indeed, upon sufficient grounds shall eyther publish a booke, or command any thing to be observed, though that which is commanded have bene determined of, not onely by provincially or nationall synods, but by all the generall councils in effect, which were held before the tyranny of popery: yet (as Saint Bernard Bernard. faith in the like case) *Herint ad singula que injunguntur, exigunt de quibusq; rationem, male suscipiuntur de omni precepto, nec unquam libenter acquiescunt, nisi cum audire contigerit quod forte libuerit:* they sticke at all things which are injoined, they require the reason of every thing, they suspect amisse of every precept, and will never willingly hold themselves contented, but when they heare that, which peradventure doth please them.

They sift, they search, and condemne at their pleasure,

August.

sure. This is too much, that is too little : this is too long, that is too short : this is idolatrous, that is superstitious : this is wanting, that is superfluous : this is not aright, that is awry : and as Saint *Augustine* saith, *Nisi quod ipsi faciunt, nihil rectum existimant* : They thinke well of nothing, but of that they do themselves.

If they expound a place of Scripture, as they do that, whereof I spake before, *Die Ecclesie* : and those likewise which they bring for the prooffe of their *aldermen* : though they therein dissent among themselves, and from the interpretation of all the ancient fathers who ever lived, yet we must beleeeve them (as *Hosius* spake of the Church of *Rome*) that what they say, it is the very Word of *G O D*.

If they alledge unto us the authorities of fathers, and counsels, to proove the equality of ministers, the authority of their lay governours, and the continuance of their presbyteries since the *Apostles* times : though therein they pervert them all most grossely, (and I feare of purpose to deceive you my brethren, even against their owne consciences, and contrary to the expresse meaning of the said fathers, and counsels, even in those places which they bring, and infinite others :) yet they will face out the matter with very strange boldnes, and be more then offended that any should examine or seeme to mistrust them. I could bring you divers examples hereof, but one of each sort shall suffice.

2. c. 116. 1.

p. 99. 100

107.

To proove the equality which they say ought to be in the ministers of the word, and Sacraments, they alledge *Cyprian*, *Ambrose*, &c. affirming that in those times there was no difference betwixt a Bishop and

and a Priest, but that they had all equall authority within their own parishes, and that whosoever was a Bishop, was a Priest, and whosoever was a Priest (that is, a minister of the word, and Sacraments) was a Bishop: whereas in the whole course of their writings the contrary is most manifest: never man besides themselves (to my understanding) did so expound them: the Ecclesiasticall Histories report of those times otherwise, and within lesse then an hundred yeeres after *Cyprian*, and cyther before or in *Ambrose* daies, it was condemned as an heresie, for any to hold that opinion.

Againe to proove the authority of their Aldermen, (which do neyther preach nor administer the Sacraments) with the use, and practise thereof in every Church long after the Apostles times, they alledge certaine places out of *Ignatius*, *Tertullian*, *Hierome*, &c. where mention is made of priest-hood, of colledges, counsailes, and companies of Priests, that joyned with the Bishops for the better government of the Church, and execution of certaine particular duties.

Whereas besides that Master *Calvin* himselfe writing of the state of the Church presently after the Apostles daies confesseth, that those Priests were ministers of the Word, and Sacraments: *Habebant singula civitates presbyterorum collegium, qui pastores erant & doctores*: Every City had a college of Priests which were pastors, and Doctors: the very authours themselves almost in every part of their workes do call the said Priests *Sacerdotes* (which cannot agree to these lay Aldermen) distinguishing them in direct termes, & *Laicis* from Lay-men: and do

ascribe unto them ordinarily, authority for the administration both of the word, and Sacraments, as all writers, fathers, counsels, and Histories from that time till this, have ever (these men excepted) accounted of them, that is, as of pastors, doctors, and ministers of the Gospell.

But of all other in my opinion the last example appertaining to this purpose is most notable. For the better understanding whereof, you must know that the Church of God ever since the Apostles times, hath distributed the Ecclesiasticall ministry principally into these three parts, Bishops, Priests, and Deacons: according as it is contained in the apology of the Church of England: *Credimus, varios in Ecclesia esse ordines ministrorum: alios esse Diaconos, alios Presbyteros, alios Episcopos, quibus institutio populi & religionis cura & procuratio commissa est*: We beleeve that there bee divers degrees of ministers in the Church: whereof some be Deacons, some Priests, some Bishops: to whom is committed the office to instruct the people, and the charge, and setting forth of Religion.

This division our new reformers with one consent do allow, for the very platforme of their desired government: But their exposition of the parts thereof, is agreeable to that which is before observed of them, even contrary to the profession which hetherto we have made to all the world, and contrary to the testimonies of all antiquity. By Bishops, they say, was meant the ministers of the word, and Sacraments, without any distinction of degree, or any inequality for government or authority: and by Priests their lay elders onely.

And

And upon this presumption, and very grosse falsification of all the ancient fathers, the chiefe ring-leader in this crue is not afraid to use these words: If master Doctor had ever read the Ecclesiasticall Histories, he might have found easily the Eldership most flourishing in *Constantines* time, and other times when as the peace of christians was greatest.

T. C. lib. 1.
pag. 183.

For reply whereunto master Doctor *Whigist* now Archbishop of Canterbury, having desired him that was so cunning in the Ecclesiasticall Histories, to bring forth but one that affirmeth this kinde of government to have bene under *Constantine* about three yeeres after, he brought out *Eusebius*, who must do this feate for him: in that he saith there were Bishops, elders, & Deacons at the councell of Nice.

Lib 3. ps. 67

But you shall heare this skilfull man in Histories, how he applieth the authority of *Eusebius*. It is manifest (saith he) that the Churches were governed under him (meaning *Constantinus*) as before, by Bishops, Elders, and Deacons; by that which is cited of *An infinite number of Elders, and Deacons, which came to the councell of Nice, with the two hundred, and fifty Bishops.*

Heere you see how gladly this fellow would have you to beleieve, that this their government so earnestly now sought for, did most of all flourish about the time of the councell of Nice, that then there was no difference betwixt a Bishop, and a minister of the word, but were both of them, of equall authority, and that then their lay Elders had their consistory with the rest of their companions in every parish.

Whereas all the World knoweth, that *Eusebius* meaneth nothing els in that place, but to signify the

a great appearance, from all places, of the Clergy-men, of all sorts, in that most honorable Synod. And it is likewise apparant by the sixt Canon of the said Councell, that long before that-time, Bishops had very large jurisdictions: as the Bishop of Alexandria is said according to an old custome, to have authority or power over all *Egypt*, and Pentapoly.

Nay it is manifest by the History of those, and the former times, that, as at the first for the representing of schismes, Bishops had authority given them over the rest of the Clergy, so upon good experience, and long prooffe, that the Bishops being many in number, did grow themselves likewise at some jarres: it seemed good unto that Councell, with the emperors consent, for the better government of them in like manner, to divide the whole body of Christendom into foure Patriarchships: whereof the first was *Rome*, which had authority over *Italy*, and other Churches of the west: The second *Alexandria*: which had confirmed unto it the old jurisdiction before mentioned: The third *Antioch*: which was over *Syria*: and the fourth *Ierusalem*, that ruled the Churches in *Iury*.

So as he that should dreame of any such presbyteries in *Constantines* time, as our new men talke of: must eyther be very much distempered, very ignorant or very malicious. This I am sure of, that men of such a faculty, can never want authority to proove what they list. And therefore, as I said, so I say againe my brethren, that if they shall alledge any of the said ancient fathers, Councels or Histories to proove the equality of ministers, the government of their Aldermen, and the continuance of their presbyteries
since

since the Apostles times, they alwaies abuse themselves, falsifie their authors, and endeavour to deceive their readers, and hearers : I beseech you dearly beloved, beleeve them not.

J might heere likewise put you in minde, how these Prophets, who seeke to withdraw you from the Church established, are rent in sunder, and divided amongst themselves. They have written bookes one against another, and do most bitterly condemne the doings, and proceedings one of another. You (saith one sort of them) in that you separate your selves from the publike assemblies in *England*, are growen to become plaine Donatists, and heretikes: you (saith the other) in that you having laid the foundations whereupon we stand, and yet do joyne your selves with them, are become meere hypocrites, and apostates : it had beene better for you never to have knownen the truth, than by such your dealings so to have betraied it.

Do you see these things (dearely beloved) and will you not eschew them? Will you give your selves over to an unbridled course, the end whereof you know not? Shall men of such inconstancy lead you from the truth, and make you to embrace those things, which you know to have beene condemned with one consent by all the ancient fathers for heresies? If you will needs affect them still because you have no stay of your selves; yet let me, I beseech you, prevaile thus much with you, that untill, at the least, they agree amongst themselves, you will be content to give over any longer to follow them.

In so doing, J doubt not, but you shall returne

- to your old love of the truth, imbrace with your former joyes this your present reformation (which your neighbors adjoyning would thinke themselves most happy to attaine) and with all sobriety, and contentment, willingly, and obediently submit your selves to obey these, and the like exhortations, penned by the holy Ghost, and tending to perswade you to perseverance in that godly Doctrine which you have received.
- Col. 2. *Sicut accepistis Iesum Christum Dominum, ita in eo incedite: As you have received Christ Iesus the Lord,*
- 2 Thes. 2. *so walke in him. And againe; We beseech you brethren, by the coming of our Lord Iesus Christ, and by your assembling unto him, that you be not suddenly mooved from your minde nor troubled by spirits, that is, by deluding spirits, and vaine Doctrine, but stand fast, and keepe the instructions which you have beene taught. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are noorthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things, which you have both learned, and received, and heard, and seene in your true Prophets, who have some of them sealed the truth with their blood, those things, I say, forget not. but hold fast, remember, and put them in practise: Et Deus pacis erit vobiscum, And the God of peace shall be with you.*
- Phil. 3. Beware (saith the Apostle) of Dogs, beware of evill workers, beware of concision, that is, of such as cut a sunder the Church of God.
- Gal. 1. If any man preach unto you any other Gospell, than that which you have received,
- Gal. 3. let him be accursed. Be not carried about with divers, and strange Doctrines; for it is a good thing that the

the hart be established with grace. *Non convalescit planta quæ saepe transfertur*: that plant never prooveth, which oft is remooved.

Suffer not your selves, as it were bowles, to be easily turned hether, and thether. *Lapis quadratus stabilis est*: The square stone lieth surest. It is very unmeet you Ephes. 4. should hencefoorth be any more as children, wavering, and caried about like little boates with every winde of doctrine by the deceit of men, and with craftines, whereby (as men that are well practised) they lie in wait to deceive: but follow the truth in love, and in all things grow up as true, and lively members of that body whereof Christ is the head. By whom in so doing you shall receive increase of all heavenly graces in this life, as of faith, sobriety, obedience, and constancy in the truth, and in the world to come obtaine to your endles, and everlasting comfort, that glorious, and immortall Crowne, which is purchased for the godly, by the blood of the Lamb: that sitteth upon the Throne of all glory. Of which Crowne God of his infinite mercy grant us all to be partakers, through the merits, and death of Iesus Christ our Lord: to whom with the holy Ghost, three persons, and one God, be all praise, honour, and glory, both now, and for evermore, Amen.

The time will come when they will not suffer wholesome doctrine: but having their ears itching, shall after their owne lusts get them an heape of teachers. 2. Tim. 4.

Whereas there is among you eating, and drinke, and divisions, are ye not carnall? & walke as men? for when one saith I am Pauls, and another I am Apollos, are ye not carnall? 1 Cor. 3.

FINIS.